A

# Sober Discourse

OF

# RIGHT

TO

## *Church-Communion.*

Wherein is proved by *Scripture*, the Example of the *Primitive* Times, and the Practice of All that have Professed the *Christian Religion*: That no *Unbaptized* person may be *Regularly* admitted to the *Lords Supper*.

By *W. Kiffin* a lover of Truth and Peace

Act. 2. 41. *Then they that gladly received his Word were Baptized: and the same day there were added to them about three thousand Souls.*
Deut. 5. 32. *Ye shall observe to do therefore as the Lord your God hath Commanded you, you shal not turn aside to the right hand or to the left.*
Col. 2. 5. *Joying and beholding your order and the stedfastness of your Faith in Christ.*

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# TO THE
# Christian READER.

WHen it pleased God of his free Grace to cause me to make a serious inquiry after Jesus Christ, and to give me some taste of his pardoning Love, the sence of which did ingage my heart with desires to be obedient to his will in all things. I used all indeavers both by Converse with such as were able, and also by diligently searching the Scriptures, with earnest desires of God, that I might be directed in a right way of Worship; and after some time concluded that the safest way was to follow the Footsteps of the Flock (namely) that Order laid down by Christ and his Apostles, and Practised by the Primative

*mitive Christians in their times, which I found to be; that after Conversion they were* Baptised, added *to the Church, and* Continued in the Apostles Doctrine, Fellowship, Breaking of Bread, and Prayer; *according to which I thought my self bound to be Conformable, and having continued in the Profession of the same for these forty years, although through many* Weaknesses, *and* Fears, Temptations, *and* Sufferings, *yet not without some* Witness *from God of his gracious* Acceptance *and Strength to this very day: The sence I have of my own Weaknes's and Inability, would have been a Bar to me to appear in this Publick way, did I not see a* necessity *lying upon me for the Truths-sake, and the sakes of many, by reason of some that have lately risen up to weaken, if not make void that great* Ordinance *of* Baptism, *by indeavouring to maintain, that all persons that* Believe, *although they never*

*ver did, nor do Practice the same, may partake of the Ordinance of the Lords Supper, and all other Gospel instituted Duties.* A Notion, *not only* Contrary *to the* Primitive *Pattern, but the* Constant *Practice of all that ever professed the Christian Religion, or that own the Scriptures to be the Rule of Faith and Practise; and it would be a happiness to the Christian Religion, if all that Professs the same, did in other things agree as they do in this, namely, that none ought to be Partakers of the Lords Supper, but such as have been Baptised those that differ in this matter from them, would be found to be as* few *in Number as they are* Weak *in Argument, and although I am well satisfied that the performance of all Duties and Ordinances, will be of no value to any man, further than Christ is injoyed in them: the very Gospel it self* Severed *from Christ, will prove the* Administration of Death, 2 Cor. 1.21. *The Power-*

*fuleſt* Preaching, *and the cleareſt Diſcourſe of the free Grace of God hath* no Life *in it, unleſs the ſoul be led by the Spirit to Chriſt, who is the Life of all Duties. Knowledge of the Truth, and Obedience to it in outward performances, will as little ſave a mans ſoul as the Covenant of Works. Yet every man that hath an intereſt in Chriſt, is bound by the Word of God to be obedient to all his Commands. It was the great Commendation of* Zacharias *and* Elizabeth, That they walked in all the Commandments and Ordinances of the Lord blameleſs, *the Ordinance of Baptiſm is none of the leaſt, the very Foundation of Religion being comprehended in the Form thereof, as appeareth at large by the Worthy and Learned Dr.* Owen, *in his Book of the Divine Nature and Perſonality of the Holy Spirit*, pag. 50. *viz.* All things neceſſary to this purpoſe, are compriſed in the ſolemn form of

of our Initiation into Covenant with God, *Matth.* 28. 19. Our Lord Jesus Christ Commands his Apostles to Disciple all Nations, Baptising them in the Name of the Father, and of the Son, and the Holy Ghost, this is the Foundation we lay of our Obedience and Profession, which are to be regulated by this Initial ingagement, *pag.* 51. No sence can be afixed unto these words but what doth unavoidably include his Personality, we are alike Baptised into their Name, equally submiting to their Authority, and equally taking the Profession of their Name upon us. *Again*, By being Baptised into the Name of the *Father*, and of the Son, and of the Holy Ghost, we are Sacredly Initiated, and Consecrated, or Dedicated unto the Service and Worship of the Father, Son, and Holy Ghost; this we take upon us in our Baptism: herein lies the Foundation of all our Faith and Profession with that ingagement of our selves unto God, which Constitutes our Christianity; this is the pledge of our entrance into Covenant with God, and of our giving up our selves unto him in the solemn Bond of Religion. *And concludes in pag.* 52. If the Do-

ctrine of a Trinity of Persons subsisting in the same undivided Essence, be not taught and declar in these words, we may justly despair of ever having any Divine Mystery manifested unto us, I leave the Reader to peruse it at large.

*If this Ordinance of* Baptism *be the Pledge of our Entrance into Covenant with God, and of the giving up our selves unto him in the solemn Bond of Religion, and we are hereby Dedicated unto the Service of the Father, Son, and Holy Ghost, then must it of necessity be the* First *Ordinance, before that of the Lords Supper. We may as well conclude a man may go into a House before he Enters, and a man may be paid for his Goods, and afterwards receive Earnest, as any may lawfully partake of the Lords Supper before he is Baptized. And if we are sacredly Initiated and Consecrated, or Dedicated unto the Worship of the Father, Son, and Holy Ghost, as that Text* Matth. 28, 19. *sheweth we are, and take this upon us in our Baptism, and thereby owning the Spirit to be God, equal with the Father, and the Son, as that Faith which is to be exercised by us in all other Ordinances, than the admitting of persons*

to

*to the Lords* Supper, *and other Instituted Duties, before they are* Baptised, *doth greatly weaken this* main *Argument of the* Spirits being God, *at least in the Practice of these Gospel Duties, for from what* Scripture *will it be made appear, that he is so to be owned in them, if ye partake of them before, or without being Baptised? if this be laid as the Foundation of all our Faith, and Profession, which are to be built upon in all our Profession, if it be omited, the structure must needs be weak, we had need rather to have our Faith strengthened in the belief of so great and essential a Truth as the Divine Essence of the Spirit is, by the use of all means appointed to that end.*

*Mr.* Francis Cheynel *in his Learned Treatise, of the* Divine Trinity, *Printed* 1650. pag. 258. *quotes it as the Judgment of* Iræneus, Tertullian, Athanasius, Basil, *and others of the Ancients, That the* Principal *Fundamentals of the* Christian Faith *is Contained in the Form of* Baptism, *and founded on* Matt. 28. 19. *And in* page 185. *tells us,* If any man in *Athanasius*'s time asked, how many persons Subsist in the Godhead, they were wont to send him to *Jordan*, and there you may hear and see the blessed Trinity.

ty. *Matt.* 3. 16. in pag. 381. God the Holy Ghost is to be obey'd, we are devoted to his Service in Baptism. And *pag.* 430. In Baptism we Christians are devoted and Consecrated to the Belief, Worship, and Service of God the Father, God the Son, and God the Holy Ghost. *By which we may see, what Esteem the Antients had of that Ordinance, and great Reason there is for every Christian to be found in the Practice thereof, seeing they are thereby Baptized into Father, Son, and Holy Ghost, as the* first *Foundation of our* visible *Profession of Christ; for as* Repentance *is the Visible* initiating *grace; so Baptism is called the Baptism of Repentance as the first* initiating *Ordinance.*

*I have for the satisfaction of* All, *indeavoured in the following Essay to clear this truth both from* Scripture *and* Example, *as also to produce the Judgment of the* Learned *in all Ages. As for our Modern Divines, you have their own words set down faithfully by me, and as for those who are more Ancient, I have requested a Friend to Translate the same, which I doubt not but is done Impartially. And although I may expect to meet with Censures from some who will be ready to charge the*

*the Truth herein with Uncharitableneſs and to be of a dividing Nature; yet I can with comfort and ſincerity of heart in the Preſence of* God *declare, I have no other deſign, but the preſerving the Ordinances of Chriſt, in their purity and Order as they are left unto us in the holy* Scriptures *of Truth; and to warn the Churches* To keep cloſe to the Rule, *leaſt they being found not to Worſhip the Lord according to his preſcrib'd Order he make a* Breach *amongſt them, neither are you preſented with any new Opinion, but that which hath been the Judgment of all that have Profeſſed the* Chriſtian Religion *in all times; ſo that what Cenſure any ſhall make upon it, reſpects not us only, but the ſervants of God of all Perſwaſions in all Ages, and for my ſelf, as I have a witneſs in my own Conſcience, ſo I doubt not but I have the ſame alſo with thoſe that know me, that I have made it a great part of my Duty, as I have had opportunity, to perſuade all Chriſtians to* Love *and* Peace, *to avoid judging, and reproching each other under their differing Perſwaſions, to turn their Hearts and Paſſions, which hath greatly abounded in our days one againſt another, into Prayer, and Supplication one for another,*

*that*

*that although they differ in their Light, it may not make any breach in their Love; He that knows most of the mind of God, knows but in part, for who art thou that judgest another mans servant? I shall trouble you no farther, but leave the perusal of this small Essay to thy serious consideration.*

Thine in the Service of Christ,

*W. K.*

## *ERRATA.*

PAge 7. *line* 23. read *Waldenses*. p.13. margent for *supra* r. *frustra*. p.18. *l.*8.r.*practisers*. p.35.*l.*20.r.*dispensed*. p.47.*l.*19. dele *of*. l.24. for *at* r. *until*. p.57.*l.*5.r. *the Rule*. p.70.*l.*11.r. *principles*. p.75. margent *l.*4.r.*that they*. p.83.*l.*14.r.*Suspiciens*. p.85. *l.*15.r.*Catechumens*. p. 86. *l.*11.r.*Yet the*. *l.*23.r.*except*. p.89. r. *Baptism*. for p. 89.r.87. for 92. r. 90. for 93.r.91. for 96. r. 94. for 97. r.95.where line 9.r.*But*. *l* 11.r.*Baptizing*.p.97.*l.*11.r.*Initiation*. p.108. *l.*1. r. *Judgment*. p.109. *l.*23. r. *of Christ commonly*. p.110. *l.*18. r. *consequence*. for p. 211. r.112. where *l.*24.r.*to joy in beholding*. last *l.*r.*none*. p.118.*l.*16. dele *others*. p.132.*l.*11.for *first* r. *later*. p.136 *l.*19.dele *to* p.140.*l.*21.r.*choice of*.*l.*22.r.*inforce*. p.148.*l.*10 for *sheet* r. *street*. p.153. *l.*12. r. *by the*. p.158. margent *l.* 9. dele *one Law*.p.144.last *l.*for *But* r.*By*.Litteral escapes and mistakes in pointings are left to the Candor of the Reader, to Correct or Pardon.

# THE PREFACE.

WHat was Praiſe-worthy in thoſe Primitive *Chriſtians*, to whom the Apoſtle *Paul* writes, 1 *Cor.* 11. 2. Can be no Blemiſh, but really a Duty in other Chriſtians, in after times, to imitate; his words are, *I praiſe you, Brethren, that ye remember me in all things, and keep the Ordinances as I delivered them to you*: our Tranſlation of the * Greek Word (rendring it *Ordinances*) is excepted againſt by ſome Papiſts, eſpecially *Gregory*

* παραδόσεις.

*Martin*, reputed a great Linguist in the *Rhemish* Seminary, who would have it Translated (*Traditions*) to countenance the *Romish* Opinion; to which shall be opposed that the Greek Word signifies indeed *Tradition*, that is in *English*, a *Delivery*, *viz.* of *Doctrines*, *Ordinances*, *Instructions*, or *Institutions*, 2 *Thess.* 2. 15. by those Evangelical Preachers to their Auditors, which is nothing else but the Doctrine of the Gospel first Preached, (which is of the greatest and highest Authority,) and afterwards committed to writing by the Evangelists and Apostles, as standing Records to future Ages; so that any

*Tradi-*

*Traditions*, beſides what is written, are juſtly to be excepted againſt, and (in matters relating to Divine Worſhip) to be eſteem'd Apocryphal. Becauſe a Delivery of Tranſactions or Doctrines by Anceſtors to Poſterity by word of Mouth, is liable to many miſtakes and uncertainties, by reaſon of the different conſtitutions and circumſtances of men, who frequently introduce that Authority to colour their Inventions, or the product of their imaginary Fancies, with reſpect to Divine Matters. Though it is very apparent that ſuch a Rule is not at all *ſelf-evidencing*, for it cannot prove it ſelf; nor

is it *Demonstrative*, for it has no certain *Medium* to Convince; nor Universally *True* in all times and places, because Reports vary every where; neither is it Unerring, being no where stampt with that Character; and lastly not Plain, for no doubting person can possibly examine all Traditions. Now these are some of the properties of a General Rule to try Controversies by, which being wanting in *Oral Traditions*, the *word* cannot here be understood otherwise than by *Ordinances* or *Institutions* of the Gospel * Recorded in the Scriptures, which were given for our Instruction, 2 *Tim.* 3. 16. written by the immediate Dictates

* So the *Syriack*, *Version*, & *Vatabius*, render it.

Dictates of the Spirit; preserved by the gracious Providence of God in the Church, from the injuries of Time, Ignorance, and Fraud, through all Ages; they have been kept with much greater care, than any other Books, Translated into all Languages, retained both by Orthodox and Hereticks, diligently observing and watching each other, so that there could not possibly happen any remarkable variation or alteration in them, but that presently the whole world would have exclaimed against it.

Mans Nature is very prone to be medling with things beyond his Commission, which

has prov'd the very pest and bane of Christianity; for notwithstanding that dreadful prohibition, *Rev.* 22. 18, 19. of *adding to*, or *taking from* his word, is not *Europe* full of pernicious Additions and Subtractions in the Worship of God, which are imposed as Magisterially as if enstamped with a Divine Character, though in themselves no other than (as Christ himself calls them) *the Traditions of men*! *Matth.* 15. 3. It is a superlative and desperate piece of audacity for men to presume to mend any thing in the Worship of God; for it supposes the All-wise Law giver capable of error, and the attempter wiser

wiſer than his Maker. And if Soveraign Princes and Worldly States be ſo jealous of their Prerogatives and reſpective Rights, that they will (to the utmoſt hazard) repel any Invader: If men be diſpleaſed to have their Laws undervalued by the private Judgments of thoſe who rather Interpret than obey them: If the Conqueſt of an Enemy againſt the Command of his General, coſt a *Roman* Gentleman his life, though his own Father were the Judge: If the killing of a Lion contrary to the Laws of the Kings Hunting (though to reſcue the King himſelf) coſt a poor *Perſian* his Head: If the Architect that

Chryſoſt. in Rom. Hom. 2.

Briſton, de Reg. Perſ. lib. 1.

brought not the same (but as he judged a fitter) piece of Timber than he was commanded, to a *Roman* Consul, was rewarded with a bundle of Rods. If * *Nadab* and *Abihu* came to a Tragical end for their prohibited service, in offering not the *same* that was *commanded*, but *strange fire* before the Lord; what shall we say to such as mix their Inventions with the Sacred Institutions and Prescripts of the Great Unerring Soveraign? When the same person who is to perform the Obedience, shall dare to appoint the Laws? Implying a peremptory purpose of no further observance than may consist with

*Levit. 10. 1, 2.

with the allowance of his own Judgment? Whereas true Obedience must be grounded on the Majesty of that Power that Commands, not on the Judgment of the Subject, or benefit of the Prescript proposed; not so much from the Quality of the things Commanded, as from the Authority of him that Institutes. Is not such a Practice an Invasion upon Christs Prerogative? Do not such men make themselves (as it were) Joynt Authors of his Ordinances? And may it not be truly said that whoever Practices any Institution otherwise than as was appointed by the Supreme Law-giver,

does

*does not Honour the Ordinance, but an Idol of his own making?* *Mixtures* are useful for two purposes; *viz.* Either to slaken and abate some thing that is *excessive*, or to supply something that is *deficient*: and so all *Heterogeneous* mixtures do plainly intimate, either a Viciousness to be Corrected, or a Defect to be Supplyed. Now it is no less than *Blasphemy* to charge either of these upon the Pure and Perfect Word of God, and any Glosses that take away or diminish the force of it, or human Traditions that argue any defect, are equally dangerous and impious. To stamp any thing of a humane Original with a

Divine

Divine Character, and father it upon God, is one of the higheſt and moſt daring Preſumptions the Pride of man can aſpire unto, and is provided againſt by ſpecial prohibitions and threatning, *Deut.* 12. 32. and 18. 20. *Jer.* 26. 2. *Prov.* 30. 6.

When that queſtion ſhall be askt, *Who hath required this at your hands?* I doubt it will be no ſufficient plea to ſay, That if we have erred in any Punctilio's of Divine Truth, it was for Peace and Unions ſake, *&c.* For, *No motions of Peace are to be made or received with the loſs of Truth*: Nor may the Laws, Orders, and Preſcriptions of Chriſt be altered,

tered, or varyed, in any tittle, upon any pretence whatsoever, God having never given any such Prerogative to mankind, as to be Arbitrators how he may be best and most decently Worshiped.

It is not to be questioned but all *Protestants*, or any sober impartial Persons, that bear any Reverence to the Divine Majesty and his holy Word, will readily own these General *Theories*, which are so self-evidencing, that if any gainsay them, he does at the same time strike at the Majesty, Wisdom, and Authority of GOD, the most daring and desperate Enterprize in the World.

Now

Now this being (as it must be) granted, *viz.* That no part of Gods Law, or Worship, whether we respect the *Manner* or *Form*, or the *Matter* and *Substance* thereof, is to be altered without the expres's Order and Direction of GOD Himself; It will lead us to a Sober Enquiry, *Whether the Opinion here examined, be grounded upon the Law and Word of God.* To do which, for Methods sake,

Chap. 1. *We will state the Question.*

Chap. 2. *We will propose some Reasons why Unbaptised Persons may not be admitted to the Lords Supper.*

Chap.

Chap. 3. *We will produce some Scripture-Demonstrations to evidence that such a Practice* (viz. *so to admit them*) *is not Evangelical.*

Chap. 4. *We will shew that it is against the Practice and Judgment of all Christians that have owned Ordinances, for above Sixteen hundred Years.*

Chap. 5. *We will Answer Objections.*

In the prosecution of which Heads, we shall labour to sift out Truth *Impartially*, propose our own Judgment candidly and plainly, without the least Reflection upon, or Prejudice to our Christian Brethren that dissent

dissent from us in this Point, with whom and with all that can own the Name of the Lord *Jesus* according to his Gospel, we desire to live in Brotherly Love and Christian Society, and if we find our Brethren entertain any unsound Notion with respect to *Gospel Truths*, we look upon it as our duty to endeavour to inform them of it, in a meek and sober way; and if we fail of success, then to leave them to the Lord, who in his own due Season will uncloud those Sacred Mysteries, which yet are hidden to a great many.

We are not willing to be Censorious, nor arrogate that wisdom to our selves, as to think

think that we are wiser than others, yet in all Modesty we may be bold to affirm, *that in the point here handled, we have the Scriptures, and the concurrence of all Christians from the beginning, to this Age, on our side*; whereas the opposite Opinion can challenge but a few Favourites, and is of a very late Original: which is not the main Reason brought here to oppose it, but only serves for a Collateral Evidence, to illustrate the Arguments proposed from Scripture, and to shew that the eminent Professors of, and Sufferers for Christianity have owned it, which is no slight Circumstance to sober and considering Christians.

* See Ch. 4. following.

CHAP.

# A Sober Discourse of Right to Church-Communion: Wherein is proved, That no Unbaptized Person may be Regularly admitted to the Lords Supper, &c.

## CHAP. I.

### *The Question Stated.*

IN the Stating of this Question it may be necessary to examine how far we disagree, & wherein we concur with our Dissenting Brethren, because that will prevent much needless Discourse, and lead us to debate the matter in Dispute only.

The Professors of the Christian Religion, are distinguished by certain terms, invented by their opposites, to know them by, as *Prelatical*, *Presbyterian*, *Independant*, *Anabaptist*, &c. And it were well if such names were laid aside, and the Title of Christian Brother reassumed, because they agree in Fundamentals. Now of all these, our Controversie in the Case in hand is only with some of the last, who are (though not rightly) called *Anabaptists*. As for the others, their avowed Principle is, To admit none into Church-Fellowship or Communion, that are Unbaptized: Yea so positive are the Papists, that they look upon all so far from being qualified for Church Communion, till they are Baptized, that they say they are all damn'd that die without it; but we derive no Authority from their practice. The Church of *England* receives

receives no Member into their Communion without Baptiſm, neither do *Presbyterians*, *Independants*, nor indeed any ſort of Chriſtians that own Ordinances, admit any as a Church-Member without Baptiſm. We ſhall therefore direct this Diſcourſe to our Diſſenting Brethren, of the Baptized way only, who reaſon thus, *That there being no Precept, Preſident nor Example in all the Scripture, for our excluding our Holy Brethren that differ in this Point from us, therefore we ought not to dare to do it.*

Now how unſafe, unſound, and of what pernicious Conſequence, ſuch a Poſition in its direct tendency is and has been, ſhall appear in the Chapter of Objections; to which at preſent we refer—Only in general we ſay, That if by *Precept*, *Preſident*, or *Example*, is meant ſuch, in *expreſs* words, *viz.* ſuch Texts of Scripture as

prohibit Practices by name and circumſtance, then Popiſh Purgatory, and Monkery and ten thouſand other things, as Doctor *Owen* well ſays, may be made Lawful by this Argument, there being not an expreſs word in Scripture that prohibits thoſe things by their very name, becauſe not then in being. If it be meant what may be inferred *by direct and plain conſequence* in the true *Logical* Notion of it, without Sophiſtry or Quibble, I am ſatisfied we can produce, *Precept*, *Preſident*, and *Example*, that it is our Duty to withdraw from diſorderly Walkers. And our Diſſenting Brethren grant, that the Adminiſtration of Baptiſm, by *Rantiſm* or Sprinkling in Infancy is diſorderly, as being a Practice without Example or Conſequent Warrant from Scripture, and Adminiſtred to a Subject not capable, or qualified to receive

ceive it, nor in an orderly manner. And therefore it is so much the more wonderful, that they above any, should blame us for obeying the Solemn Command we read 2 *Thess.* 3. 6. viz. *Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the Tradition which ye received of us.* Which last Phrase * (the word [*Paradosis*] signifying not only Doctrine delivered, *Matth.* 15. 2, 3. But also a Command, Ordinance or Institution, as before, 2 *Thess.* 2. 15.) plainly makes out that they were not only to withdraw from persons of *disorderly* Conversation, or defective in *Morals*, but also from such as were corrupt in Doctrine, or disorderly in their Gospel-Administrations, that being as great a violation of Gospel Order, and as pernicious to Christians as Im-

* ἢ μὴ κατὰ τὴν παράδοσιν, &c.

morality, which must be granted, or else there is no Authority given to the Church to deal with Members of corrupt Principles, *&c.*

Now this *Command* being *General*, includes all disorders of any kind, in *Manners*, *Doctrine*, or *Practice*, and is a sufficient Warrant (were there no more) for our Obedience, to exclude such as disorderly practice the Ordinance of Baptism, from our immediate Communion at the Lords Table, though not from our Love and Affection, for we hope they walk according to their Light, and the Error being not so fundamental as to endanger their Eternal state, we esteem them Christian Brethren and Saints, for whose further illumination we dayly put up our Prayers.

But in regard we are convinced (1.) That it is the Duty of all Beliversto be Baptized in Water upon

on Confeſſion of their Faith, &c. (2.) That none but ſuch ought to be Baptized. (3.) That ſuch as Practiſe otherwiſe deviate from the Rule of the Goſpel, and the Precedents Recorded there. (4.) That ſuch a Deviation is in it ſelf diſorderly, and in the Conſequence dangerous, as bringing many unregenerate Members into the Church, &c. We conceive our ſelves bound by the indiſpenſable Rule of our Duty, to bear our Teſtimony againſt ſuch a Practice, and in the moſt Healing manner we can, to diſcharge our ſelves from being countenancers, or abettors of it, which we can do no other way (unleſs they will be reclaimed) then by withdrawing from thoſe diſorders; after the Example of the *Primitive Saints*, of the *Ancient Waldenſoe*, our *Modern Reformers*, &c. (5.) We are ſatisfied that we are guilty of no *Schiſm* in that particular, for

we ſeparate not from any Chriſtian as ſuch, but hold Communion as far as we agree, and where we cannot agree, we dare not but obey the Command before recited, though we expoſe our ſelves to worldly inconveniencies by it; *The leaſt particle of Divine Truth being more valuable than any thing the world can preſent*: for which our Brethren ſhould not blame us, but rather ſeriouſly examine our Reaſons and Arguments, and then judge.

The farther proſecution of this matter is referred to its proper Head: And therefore we ſhall propoſe to conſideration the following Inquiry, *viz.*

Queſtion. *Whether Perons Unbaptized may Regularly be admitted to the Communion of the Lords Supper?*

To

To obviate a Cavil, which may be made, the Reader may underſtand that under the term [*Unbaptized*] we comprehend all perſons that either were never Baptized at all, or ſuch as have been (as they call it) *Chriſtned* or Baptized (more properly Sprinkled) in their Infancy. Now our Diſſenting Brethren with whom we have to do, look upon this way to be abſolutely invalid, and ſo no Baptiſm (elſe they would not be Baptized themſelves) and conſequently eſteem all ſuch as Unbaptized; ſo that we need not prove what is granted, and ſhall therefore proceed to examine the Queſtion in the following Chapter.

CHAP.

## CHAP. II.

*Reasons why Unbaptized Members may not be admitted to the Lords Supper.*

THat persons Unbaptized may regularly be admitted to the Communion of the Lords Supper, is denied from these Reasons:

1. Because this Opinion tends to destroy the Nature, Ends, and Uses of these Gospel Ordinances. The nature of *Baptism* is Spiritual, when rightly Administred: Was it not submitted unto by the Primitive Christians? Was it not the first Act done by them, after their Conversion? *Act.* 2. 41, 42. Whereby they became visible Professors of the Gospel of Truth, which figured their Death, Burial, and Resurrection with Christ. *Rom.* 6. 4. *Col.* 2. 12.

Is

Is it not an Inſtitution ſtampt with as Divine a Character, and as Sacred a Sanction as any in Scripture? All Nations taught, being to receive it, and being of the ſame duration with Preaching, ſubmitted to by Chriſt himſelf, before he entred upon his Publick Miniſtry (which is the moſt Illuſtrious *Example* in the World) witneſſed unto by the Renowned Worthies of all Ages.

Now that this Ordinance, being of that quality, enforced by ſo great Authority, ſubmitted to by ſuch Examples, and ſerving for ſuch gracious ends, (as to be the Symbol of Regeneration, in which a Believer is made a Partaker of thoſe Divine Conveyances, thoſe communications of Grace, and increaſings of Faith, promiſed by the Lord *Jeſus* to his ſincere followers,) ſhould be put in danger of being quite aboliſht, and the practiſe loſt by an unſeaſonable

ble and mistaken apprehension, and that by such persons as own Baptism to be as here represented, is a matter something strange, and 'tis to be feared, will prove in the consequence of ill Effect, not only to this, but the succeeding Generation, if they that Espouse it should go about to propagate this new Principle: to prevent which, (if it may please the Divine Will to bless these lines) was the only end of this Essay, and that purely out of the Zeal I have to preserve (as much as in me lies) the Ordinances in their purity, as they were delivered to us by Christ; for we all know what a vast trouble and hazard the Reformers (and indeed many that are alive at present) had to Rescue this, as well other Truths and Ordinances, from the Ridiculous Additions of Sanguinary Persecuting Romanists, under whose Captivity it groaned for some Ages.

To

To enforce what is ſaid, I ſhall endeavour to ſhew here ſome of the ill conſequences of thi sOpinion, and the ſmall reaſon our Brethren have to propagate it, though I ſtill reſerve much to the Chapter of Objections, where their Reaſons will be more largly reply'd to.

1. This Opinion has a direct tendency to invalidate, or indeed, quite throw out of doors, and diſcontinue the uſe of a Foundation Ordinance, or Principle of the Goſpel of Chriſt, *Heb.* 6. 2. For if Unbaptized Perſons may be admitted to all Church Priviledges, does not ſuch a practice plainly ſuppoſe that it is unneceſſary? for to what purpoſe is it to be Baptized (may one Reaſon with himſelf) if he may enjoy all Church Priviledges without it? The *Baptiſts* (if once ſuch a belief prevails,) would be eaſily tempted to lay aſide that reproached Practice,

*Supra ſit per plura quod fieri poteſt per pauciora.*

(which

(which Envious Men have unjustly derided and aspersed,) of being *dipt*, that is Baptized, and challenge their Church Communion by vertue of their Faith only; and such as Baptize Infants would be satisfied to discontinue the practice, when once they are perswaded, that their Children may be Regular Church-Members without it; for if it be superfluous, discreet and thrifty People would willingly be rid of the trouble of Christning-Feasts, (as they call them) and all the appurtenances thereto belonging: so that in a short time we should have neither old nor young baptized, and by consequence be in a likely condition to lose one of the Sacraments, which would easily make way for the loss of the other, both having an equal Sanction in Scripture; and the Arguments that disanul the one, will destroy the other, and consequently all Ordinances,

and

and Modes of Worſhip, and laſtly, Religion it ſelf. For if a thing expreſly commanded, and practiſed by Chriſt, be lookt upon as unneceſſary, every man will conclude, that 'tis all one, whether he takes or leaves it, and will, if he can chooſe, rather leave it, ſince the taking it up, is ſomthing troubleſome and of no uſe, (as is ſuppoſed) which begets an Opinion, That Chriſts Laws may be diſpens'd withal by men, and ſo leſſens that Reverence and Eſteem which perſons ought to have for Chriſt: and when ſuch do once make a Breach in thoſe Boundaries & Limits, which they are enjoyned not to paſs, they ſeldom ſtop in that extravagant Career till they run beyond all Religion into Atheiſm, or pretended Enthuſiaſm. So that (at beſt) this Opinion tends to encourage perſons in the neglect or contempt of Religious Duty, or to the

the loſs thereof quite and clean: which is, no leſs, than to be, not only an Acceſſary, but (in a great meaſure) the Cauſe of that ſin.

2. This Opinion gives up a Cauſe and Truth that has been by judicious Pens well Defended both from Scripture and Antiquity, and which theſe Brethren themſelves are convinced to be a Goſpel Truth: for if it be once admitted that it is not neceſſary to Church-Communion, every Man of ſence will infer, That our contentions for it were frivolous, our Separation Schiſmatical, and our Suffering the Penalties of Humane Laws, fooliſh: and conſequently, we ſhall be expoſed to the Reproaches of ſuch as are (without this advantage) ready enough to Revile and Perſecute us.

3. This Opinion perverts or rather deſtroys Order: & flatly contradicts the Practice of the Primitive

tive Chriſtians; It is ſaid, *Act* 2. 41. *Then they that gladly received his Word were Baptized.* Here is the right Goſpel Order, Firſt, *they that gladly received the Word*; that is, they that believed, and no other, *were* immediately *Baptiſed*, (that it was immediately, appears by the Adverb *then*) which was the ſecond Work, *and the ſame day* (*viz.* after they believed and were Baptized) *there were added unto them*, (that is, received into Church-Fellowſhip, by Faith and Baptiſm) *about Three thouſand Souls.* ver. 42. *And they continued ſteadfaſtly in the Apoſtles Doctrine and Fellowſhip* (that is in the ſame Faith and Communion,) *and in breaking of Bread and Prayers* (that is in the enjoyment and Adminiſtration of Church Ordinances:) Is not here a famous Inſtance or Preſident of their Practice, which anſwers thoſe frequent and undecent Clamours of ſuch, who call

for *Scripture to justifie the Exclusion of our holy Brethren that have not been so Baptized.* * Whereas in the fore-going Pages, there is a Scripture cited, That justifies our withdrawing from disorderly walkers; and such as make this Out-cry own the practices of Infant Baptism in that particular to be such, and therefore our Separation for that Reason (pursuant to that Expres's Command) lawful; which they must grant, or deny *Infant Baptism* to be disorderly; or else must say, that there be some disorderly walkers, that we may and ought to have Communion with, notwithstanding that solemn Prohibition of it, *2 Thess. 3. 6.*

* 2 Thess. 3. 6.

And whereas it is said, That Baptism was never Ordained of God to be a Wall of Division, between the holy, and the holy; the holy that are, and the holy that are not *so* Baptized with Water;

Water, as we, &c. It is Answered,

1. The Phrase [Wall of Division] is ambiguous; If it be meant of a total Exclusion of other Christians from our Love, Charity, and Christian-Communion, as far as we agree; we do not look upon Baptism to be such a Wall of Division, neither do we so practice it.

2. If it be meant, of an Excluding from immediate Church-fellowship, although we meet not with this Phrase, [*viz.* Wall of Division] in those very words, yet we find what is equivalent in 2 *Thess.* 3.6. and several other Texts: and it is remarkable, that the Word Translated * *disorderly*, is a *metaphor* borrowed from the Custom of War, wherein every Souldier hath his Station assigned him, from which, when he *swerves*, he becomes disorderly, which the *Apostle* Elegantly uses, to denote, That every Christian is a Souldi-

* ἀτακτῶ ex a priv. & τακτὸς Ordinatus. ἄτακτος. inordinatus vel ex ordine, out of Order.

er that's Listed under the Banner of *Christ*, and must keep his exact Station appointed him, without the least inclining to the right or left hand, backward or forward, without the Word of Command. *Beza* upon the place tells us, that *Livius* was wont to use this word of Soldiers, that kept not their Station: And *Stephanus* calls those Souldiers by this Name, who are disorderly. From this *Emphasis* of the word, we may gather, That if Military Commanders expect a punctual and regular Obedience from their Soldiers; and severely punish such as break their Array, or quit their Stations; The *Lord* (who is a Jealous God with respect to his Worship, and positive Institutions) will call any, that presume to break the Order he has prescribed, to a severe account, as hath been, and shall be further demonstrated.

3. This Assertion reaches any other

other Gospel-Ordinance, as well as *Baptism*: For if it should be said, That the *Supper* was never Ordained of God to be a Wall of Division between the Holy and the Holy, that do not so receive it as we, it will as rationally follow with respect to this, as well as *Baptism*, that we should not exclude a person that doubts it, or positively asserts it to be needless, from our Communion, which may be likewise said of any Church-Ordinance whatsoever; and consequently, the Rule of Communion must not be what we find written, but the Sanctity of the Party (whether pretended or real) that proposes himself as a Member. For I would ask those that pretend tenderness, and for that cause admit Persons to the *Lords Supper* that are Unbaptized, that if any person should desire to joyn to a Church, and yet declares, he wants Light to practice

the Ordinance of the *Supper*, but in other things would be of their Communion, whether they would admit him upon those terms, he wanting Light in that Ordinance of *Christ* wherein the Communion of the Church doth chiefly consist? If they would admit him, they open so wide a gap, that any Ordinance upon the like pretence may be dispenced with, and two or three, yea all, as well as one, may be Cashier'd, and *Church-Order* may be quite turned to an *Anarchy*. If they would not admit a person upon the said terms, then 'tis necessary to produce some Divine Law that makes the *Supper* more Essential than *Baptism*, or else the practice can never be justified. But that no such Authority can be shewn, is undenyable; for that *Divine Law* that Ordained the *Supper*, did also Establish *Baptism*. If it be said, *Matt.* 26. 26. Luk. 22. 19. 1 Cor. 11. 24.

24. *Take eate, this is my Body. This do in Remembrance of me*, &c. It is also said, *Matt.* 28. 19. *Go teach all Nations Baptizing them in the Name of the Father, and of the Son and holy Ghost.* Act. 2. 38. *Repent & be Baptized every one of you for the Remission of Sins*, &c. Act. 22. 16. *Arise and be Baptized, & wash away thy Sins*, &c.

Do the *former* Scriptures Institute the *Supper*, and Command its constant Observation? The *latter* do as well Institute *Baptism*, and Command its constant Observation, the very same Sanction, the same Spirit, with equal Authority Establishes both, giving *Baptism* precedency in *order of time*, as being the Sacrament of the Spiritual *Birth*, and the other of Spiritual *Nourishment* and *Growth*; and surely there is as much need of being *New Born*, as being *Spiritually fed*, that being of absolute necessity with respect to priority, in order to this.

Did *Christ* himself Celebrate this *Supper*, as before? Why the same Lord *Jesus* before he entred upon his Publick Ministry, was Baptized, *Matt.* 3. 16, 17. *And Jesus when he was Baptized, went up straight-way out of the Water: and lo the Heavens were opened to him, and he saw the Spirit of God descending like a Dove, and lighting upon him; saying, This is my beloved Son, in whom I am well pleased.* Here the whole *Trinity* appears, the *Father* by a Voice, the *Son* in his Body, and the *Holy Ghost* like a Dove: All Three make the Triumph, and Ratifie the Affair; never was any Ordinance graced with such a Presence, nor made Authentick by a more Illustrious Example.

Does the *Supper shew forth the Lords Death till he come?* 1 Cor. 11. 26. So *Baptism* is a lively symbol of the *Death, Burial, and Resurrection* of Christ, *Rom.* 6. 4. *Col.* 2. 12.

Does

Does *Examination* go before the *Supper?* 1 *Cor.* 11. 28. So *Faith* and *Repentance*, the two great Goſpel Graces, with Confeſſion of ſins, are neceſſary Antecedents to Baptiſm, *Act.* 2. 38. *Act.* 8. 37. and all theſe are altogether as neceſſary before the Supper.

Is it ſaid *John* 6. 54. *Whoſo eateth my fleſh and drinketh my blood, hath eternal life?* &c. So it is ſaid *Mark* 16. 16. *He that believeth and is baptized ſhall be ſaved,* &c. 1 *Pet.* 3. 21. *The like figure whereunto, even Baptiſm doth alſo now ſave us,* (not the putting *away the filth of the fleſh,* * *but the* * *ſtipulation* (or anſwer) *of a good Conſcience toward God, by the Reſurrection of Jeſus Chriſt.* As the *Supper* is a Spiritual participation of the *Body and Blood* of Chriſt by Faith, and ſo (not meerly by the work done) is a means of Salvation; ſo *Baptiſm Signs* and *Seals* our Salvation to us,

* ἐπερώτημα. Stipulatio.

us, which lies in *Justification* and discharge of sin, *&c.*

By this brief *Parallel* we may see that *Baptism* is not only ordained and ratified by the great Law-giver, as well as the Supper, but that it is dignified with as Spiritual *Enconiums* as any Gospel Ordinance can be; and if the advantage inclines to either of them, it is evident that the New Testament more frequently mentions the Command and Practice of Baptism than of the Supper: for besides the Great Commission, *Matth.*28.19. *Mark* 16.15, 16. *&c.* you have frequent *Precepts* and *Examples* of it. *Act.* 2. 38. *Act.* 8. 38. *Act.* 9. 18. *Act.* 10. 48. *Act.* 16. 15, 33. *Act.* 18. 8. *&c.* Neither do we find any one Ordinance of the New Testament so made use of by the Apostle to incite Christians to dye to sin and live to God, as this Ordinance of Baptism, being that which

is

is ſignified thereby is called a *Burial with Chriſt*, Rom. 6. 4. *A putting on of Chriſt*. Gal. 3. 27. *The ſignification of the waſhing away of our ſins by the blood of Chriſt*, Act. 22. 16. That having an intereſt in Chriſt, and being buryed with him, *We may walk in newneſs of life*, &c. Whereas beſides the Inſtitution of the Lords *Supper* by Jeſus Chriſt, inſtanced by the ſeveral Evangeliſts, that Ordinance is but four times mentioned, *viz.* *Act.* 2. 42. *Act.* 20. 7. 1 *Cor.* 10. 16. and 11. 23. By all which it appears that the Ordinance of Baptiſm, as it has the *Precedency* in point of Order, ſo it is more frequently mentioned, and more earneſtly inculcated, than the other, & therefore the *Obligation* to preſerve it, as *Delivered by Chriſt and his Apoſtles*, is indiſpenſable.

4. In regard it is granted by ſuch as hold the opinion here argued againſt, that *Baptiſm* and the *Supper*,

*per, &c.* are *positive Institutions* It will unavoidably follow, tha all the Force and Authority they have upon the Conscience in point of Practice, is to be derived from the plain express *Law* and *Word* of God, which made them Ordinances; from whence only we are to seek both a Warrant for, and the Method and manner of Practising them. The Direction given to *Moses* was, *See that thou make ALL things according to the PATTERN shewed thee in the Mount*, *Heb.* 8. 5. *Exod.* 25. 9. to 40. And no less exact are Christians to be in the Administration of Gospel Ordinances; since to deviate from the express Rule, is branded with the odious Title of *Will-Worship*, and *humane Tradition.*

All Sound and Orthodox Writers with one mind agree (and meer Reason teaches it) that where a *Rule* and *express Law* is pre-

preſcribed to men, that very *Preſcription*, is an expreſs prohibition of the contrary: Here we have the Order of Goſpel Adminiſtration, not only Commanded, but Practiſed. Firſt they Preached; and ſuch as were Converted, were Baptized; ſuch as were Baptized, walkt in Church-Fellowſhip, *&c.* Breaking of Bread and Prayers; which being ſo expreſs, what neceſſity is there to be wiſe above what is written, and to clamour for *Precept* or *Example*, to prove that Baptiſm is a bar to Communion, ſince we read every where, (where Goſpel order is ſet down,) that all ſuch as were received, were firſt Baptized; and not one inſtance in the whole Bible, that any were received without it. Nor is it rational to think that any were admitted to Church-Fellowſhip any other way, unleſs we will ſay that theſe poſitive *Precepts* were calculated for ſome only,

Act. 2. 38. to 42.

only, and not for all Christians, which is not only absurd, but against the very Letter of the Scripture, *Matth.* 28. 19. *Teach all Nations Baptizing them*, that is every individual that gladly receives the Word in every *Nation*: *Take Eat*, &c. *Drink ye all of it*, Matth. 26. 26. *&c.* That is, every individual Member of the Church. Which Interpretation must needs stand, until the Maintainers of this new Opinion can assign to what sort of Christians these Divine *Precepts* are obligatory, and to what sort they are not; a thing impossible to be made out. Which I shall shut up in the words of Mr. *Coxe*, in his late *Discourse of the Covenants*, page 131. *In matters of* Positive Right (saith he) *we can have no warrant for our practice, but from a* Positive Precept: *for things of this kind fall not within the compass of* Common Light, *or general Principles of Natural Religion*;

*gion; but have their Original from* a particular, distinct, and independent Will of the Law-giver. *And therefore Inferences built upon General Notions may soon lead us into mistakes about them; if upon such inferences we* Form *a* Rule *to our selves of* larger extent *than* the expres's words of the Institution *do warrant.* Which as it is a sound and excellent Truth, quite overthrows this practice of admitting Unbaptized persons to the Communion of the Lords Supper, there being no positive *Precept* to warrrant it: and therefore is queried how this their Opinion can be consistent, or reconciled with these expressions?

Quere how consistent, &c.

To conclude: The ends and uses of Baptism being (1.) To represent to the Eye and Understanding by a visible sign or figure what hath been Preacht to the Ear and Heart. (2.) To witness Repentance, *Matth.* 3. 6, 11. *Act.* 2. 38. *Mark* 1. 4.

1. 4. (3.) To evidence Regeneration, called in allusion to it the washing of Regeneration, *Tit.* 3. 5. A being born of the Water and the Spirit, *John* 3. 5. (4.) A Symbol of our dying unto sin, and living again to Christian newness of life, *Rom.* 6. 4. *Col.* 2. 12. *&c.* It is therefore an Ordinance of very great significancy, and such as go about to lay it aside, (as this Opinion in its tendency and Consequence must needs do) deserve no thanks from the Churches of Christ, who have experienced much of the Lords presence in its Regular and Orderly Administration.

CHAP.

## CHAP. III.

*Shews that this Practice of admitting Unbaptized Persons to the Lords Supper, is against Scripture.*

TO Demonstrate this Truth we shall add some further enforcements from that Text before-mentioned, *viz.* 1 *Cor.* 11. 2. *Now I praise you Brethren, that ye remember me in all things, and keep the* * *Ordinances as I delivered them unto you.*

* παράδοσις. *Syriack. Mandatum*, a Command. *Institutum*, an Ordinance, *Rivet. Præcepta mea teneris*, and keep my Precepts. *Montanus.*

The Apostle having in the foregoing Chapter, verse 14. exhorted them to fly from Idolatry, shewing the great danger of mixture in the Worship of God, in verse 22. brings them to consider the danger; *Do we provoke the*

* παραζηλόω ad iram, vel ad æmulandi ſtudium provoco, To provoke to wrath or jealouſie.

Lord to * jealouſie? Are we ſtronger than he? And ver. 23. to prevent all miſtakes ſheweth that in things of an indifferent Nature, there might be a lawful uſe of them provided therein all occaſion of offence were avoided. And elſewhere (*viz. Rom.* 14.) he Treats largely of the duty of Saints to bear one with another, and not to with draw their Love and Affections from each other, where the matter of difference lay only in ſuch things, as in themſelves had no relation to the Worſhip of God.

In the beginning of this Chapter he exhorts them to be followers of him as he was of Chriſt, by which he informs them that no mans Practiſe or Example ought to be any further followed than they follow Chriſt.

In the Text he commends them for their care in keeping the Ordinances of Chriſt pure, both with reſpect

respect to matter and form, as appears by the Phrase [*as they were delivered unto you*] from whence we may observe,

That it is a Practise praise worthy for the Churches of Jesus Christ to preserve and keep the Ordinances of Christ, as they have been delivered by Christ and his Apostles to them. becaus̃e,

1. We hereby advance the Wisdom of Jesus Christ, who hath in his House ordered all things so, to the effecting of those ends for which he hath appointed them, that there is no necessity of mans Additions, either with respect to the matter of them, or the Order and Method in which they are disposed. Now the Church of Christ is his House, and his Wisdom shines greatly, not only in the Food he hath provided for them, but in the way by which they receive it from him, there being nothing that

intrencheth more upon the Wisdom of God, than that (when he hath prescribed a method in his Word) men should presume to alter or change the same; it being a much greater sin than the bare Omission of any Duty, for by our Omissions we shew only our weakness and shortness of what we should know and do; but by Additions, we cast a blemish upon the Wisdom of Christ, as if we were wiser to order things than he.

That which occasioned so great an astonishment in the Queen of *Sheba*, 1 *Kings* 10.4,5,8. Was the observation of the Order of *Solomons* House, which made her admire his Wisdom. And surely the Wisdom of Christ is very eminently seen in the Order wherein the Ordinances of his House ought to be Practised. The Apostle, *Col.* 2. 5. Rejoyced to behold not only the stedfastness of their Faith, but their Order also in

in the Goſpel of Jeſus Chriſt.

2. Becauſe the Ordinances of Chriſt are given by him to his people as a Truſt, and therefore great care and fidelity muſt be uſed to keep them as they were delivered by him: For as in Humane Affairs, the exact conſcientious and upright management of a Truſt, is a certain note of the Integrity and Honeſty of the Truſtee, ſo the violation of it is a high breach and violation of Sincerity and Faithfulneſs. Hence the Apoſtle ſo earneſtly exhorts *Timothy* to *keep that which was committed to his truſt*, * 2 Tim. 6. 20. Yea, the glorious Goſpel it ſelf, (of which this Holy Ordinance is a part) is ſaid to be committed to the Apoſtles Truſt, 1 *Tim* 1. 11. And ſo it is indeed committed to the Care and Truſt of all True Churches of Chriſt, who are to be accountable for it, to the Great Lord and Author

* παραθηκην anything depoſited, or credited to ones faithfulneſs, and truſt.

of it the Lord Jesus Christ, *&c.*

3. Because it preserves the Beauty of the House of God: For whatsoever is prescribed by the Lord Jesus, with respect to his Worship, is full of Beauty, Harmony, and Order, every thing answering its respective end, and what is signified thereby: and as Grace shines in its lustre in the orderly exercise thereof; so do the Ordinances of Christ: For as Regeneration is the first work of God upon the Soul, in order to the exercise of the Graces of Christ given, so hath he appointed Baptism, as that which is the first Ordinance to be Practised, which doth more particularly, than any other Ordidinance in the signification of it, hold out, and visibly represent our New Birth, and therefore is called the Baptism of Repentance, *Mark* 1. 4. *Luk.* 3. 3.

Suta-

Sutable hereunto does that Learned and Eminent Divine Mr. *Daniel Rogers* expreſs himſelf. * 'Baptiſm then is the Firſt 'Sacrament of the Goſpel, conſiſting of Water, which is Sacramentally Chriſt; or wherein by 'Water duly applyed, not only 'the preſented party is made a 'Member of the viſible Church; 'but alſo Sealed up to an inviſible 'Union with Chriſt, and thereby 'intereſſed in all thoſe benefits of 'his, which concern the being of 'Regeneration.

*Treat. of the two Sacram. *p.* 71. Printed, 1633.

'By calling it the firſt Sacra-'ment, I point at the Precedency 'and Order of Baptiſm. The 'which all thoſe Names of Bap-'tiſm both in Scripture, and elſe 'where do approve. Its the Seed 'of the Church, as the other is of 'Food. It iſſued firſt out of the 'ſide of our Lord Jeſus upon the 'Croſs. Its the Creating Inſtru-'ment of God to produce and form

'the Lord Jesus to a New Crea-
'ture, and to Regeneration in the
Tit. 3. 5. 'Soul. Its called our Union with
'Christ, our Marriage Ring, our
'Military Press-mony, our Matri-
'culation, Cognizance and Cha-
'racter of Christ, our Implanting
'or Ingrafting into him, and his
'Body, our Ship, our Ark, our
'Red Sea, our putting on of
'Christ. For as all those go be-
'fore our Nourishment, Commu-
'nion, Cohabitation, service, Fruit,
'Manna, or Food from Heaven, so
'this Sacrament must go before
'the other. Breeding, Begetting
'and bringing out of the Womb,
'doth not more Naturally go be-
'fore the feeding of the Infant by
'the mothers Breasts, then this
'Womb of the Youth of the
'Church goes before the Milk
'thereof; the Church being no
'Dry Nurse, but a Mother of her
'own, the Sons and Daughters of
'her own Womb---- Let all who
'desire

'deſire to taſte of the Sealing power 'of the ſecond Sacrament to Nou- 'riſh them as Saints: Firſt prove 'the Sealing power of the former 'Sacrament to beget and make you 'Saints. *And a little after*-- Be- 'ware--- leſt the Lord be froward Pag. 72. 'with them that fight againſt the 'God of Order: leſt inſtead of 'finding Nouriſhment before 'Breeding, as they Rob God of his 'Order, ſo they meet with Wrath 'and Judgment, before Mercy and 'Salvation; yea leſt God accurſe 'their ſingle emptyneſs of Chriſt, 'with ſuch a double barrenneſs, as 'will admit no Conception or 'Birth.

'*And very pathetically pag.* 73. after he hath ſhewed that Chriſt hath joyned Water with a kind of equal neceſſity with himſelf, *Mar.* 16. 16. *John* 3. 5. *ſubjoyns* 'Shall 'not he who deſpiſeth Water '(appointed to ſuch an unſepara- 'ble Holy end) deſpiſe the Ordai-

'ner

Exod. 20. 7. ‘ner of Water? ſhall we take his ‘name in vain, by ſlighting that by ‘which he makes himſelf and the ‘power of his Word and Spirit ‘manifeſt to beget the Soul to him, ‘and be holden guiltleſs? When Matth. 19. 6. ‘Chriſt hath put both in one, ‘ſhall we dare to ſay the one is ‘ſtrong, the other is baſe? ſhall ‘we ſlight it, ſlack our haſte to it, ‘our Holy preparing of our ſelves ‘to it, our abiding at it, our offer- ‘ing up Prayers for bleſſing it, our ‘making it the joynt Object of our ‘Humiliation, Faith, Reverence, ‘and Thanks? Far be it from us, ‘ſo to abhor that Popiſh *Hyperbo- ‘lical* eſteem of it, and the merit ‘of the work wrought of it; ‘that we run into another Riot to ‘diſeſteem it? Doubtleſs he that ‘cares not for Chriſt in the Word, ‘Chriſt in the Promiſe, Chriſt in ‘the Miniſter, Chriſt in the Wa- ‘ter, Chriſt in the Bread and ‘Wine, Chriſt Sacramental; cares

‘as

'as little for Christ God, Christ 'Flesh, Christ *Emanuel*. By these 'he comes near. And *He that de-* Matth. 10. '*spiseth you, despiseth me, and him* 40. '*that sent me*. Beware we of such 'contempt, even in the secretest 'of our thoughts and Affections: 'and let Christ in the Water be 'Honoured as Christ, for that 'sweet Union and Fruit which he 'brings to poor Souls thereby. If '*Jordan* be precious when God 'will use it, for the Angels Heal- 2 Kings 5. '14. 'ing by it, much more this. John 5. 2.

'*Pag.* 81. The Lords Scope in 'Baptism is an inward Grace, but 'this general Priviledge is to all 'equal, *viz.* A badge of an out- 'ward Member: distinction from 'the common Rout of the World, 'out of the Pale of the Church. 'The Lord appointed Circumcisi- 'on as a Seal of the Righteousness 'of Faith chiefly: yet as an over- 'plus he allowed it to be the Diffe- 'rencer of all other Nations from

'the

'the *Jews*. It was a Fence and 'Wall of Separation from them in 'all their Converſe. So is Bap-'tiſm now a mark or badge of ex-'ternal Communion: whereby the 'Lord ſettles a Right upon the Per-'ſon to his Ordinances, that he may 'comfortably uſe them as his own 'Priviledge, and wait for the in-'ward Prerogative of Saints by 'them. And yet this (as much as 'men boaſt of it) is but a ſhell in 'reſpect of the other. So far he.

Again, *Baptiſm* holds out the Souls Intereſt in the Death, Burial, and Reſurrection of Chriſt in a more ſpecial manner then any other Ordinance, it is called the Stipulation or Anſwer of a good Conſcience, by the Reſurrection of Jeſus Chriſt from the Dead; that is, when a Conſcience appeaſed and pacified with the diſcharge of Sin, can cry *Abba Father* with a holy ſecurity, and ſpeak to God himſelf, *&c.* Now this Stipula-

1 Pet. 3. 21.

pulation of a good Conſcience is the Effect of *Baptiſm*, and which *Baptiſm* Seals: For what it finds it Seals, although it doth alſo Exhibit more of the ſame kind. A *Learned Expoſitor* gives his Senſe of this place thus. Mr. Thos. Godwin.

'The Anſwer of a good Conſcience is here Attributed to Chriſts Reſurrection, as the thing 'ſignified and repreſented in *Baptiſm*, and as the cauſe of that Anſwer of a good Conſcience, even '*Baptiſm* (ſaith he) doth now 'ſave [*us*] as being the Ordinance 'that Seals up Salvation, not the 'putting away the filth of the Fleſh, 'or the waſhing of the outward 'man; but the Anſwer of a good 'Conſcience towards God by the 'Reſurrection of Chriſt from the 'Dead. (To open this, *ſaith he*) 'Our Conſciences are that Princi-'ple within us, which are the Seat 'of the guilt of all the Sins of the 'whole Man, unto whoſe Court 'they

'they all come to accuſe us, as un-
'to Gods Deputy, which Conſci-
'ence is called Good or Evil, as the
'State of the Man is. Now in
'*Baptiſm*, forgiveneſs of Sins and
'Juſtification being Sealed up to a
'Believers Faith and Conſcience
'under that lively Repreſentation
'of his Communion with Chriſt
'in his Reſurrection; hence this is
'made the fruit of *Baptiſm*, that the
'good Conſcience of a Believer
'Sealed up in *Baptiſm*, hath where-
'withal from thence to Anſwer all
'Accuſations of Sin that can or do
'at any time come in upon him,
'and is, as it is here added (by ver-
'tue of the Reſurrection of Jeſus
'Chriſt,) namely in this Reſpect,
'that his Communion with Chtiſt
'in his Reſurrection hath been re-
'preſented in his *Baptiſm* as the
'Ground of his Faith, and of that
'Anſwer unto all Accuſations.

By all which we may (by the way) ſee of what neceſſity Faith is

is required of the Perſons that are *Baptized*, if they will receive any benefit thereby. Alſo, how *Baptiſm* being the firſt Ordinance to be Adminiſtred, anſwers to the firſt Grace Received; From whence it appeareth, That as the Grace of Regeneration gives a Right to the Enjoyment of Goſpel Inſtitutions; ſo *Baptiſm*, with reſpect to Priority and Order, is the firſt Inſtitution, without which, none may regularly partake of other Church-Ordinances.

And this further may be noted as conſiderable, that as there is but one Beginning of Natural Life to man; and one beginning of Spiritual of Life, which is by Regeneration, *John* 3. 3. So *Baptiſm* is to be but once Adminiſtred; whereas, if *Baptiſm* had the ſame import and ſignification with reſpect to the Priviledges that are to be enjoy'd at the Second Coming of

*Ames Medulla* Theol. *pag.* 183 The Supper of the Lord ought oftentimes to be Adminiſtred to the ſame Perſon, *&c.*

of Christ as the Supper of the Lord hath, there would be the same Reason for the frequent Administration of it, as is for the Supper of the Lord.

4. It is commendable to keep the Ordinances of Christ pure, as they were delivered, because it prevents the creeping in of the Inventions of Men in the Worship of God. For (as it was before Noted) Man is naturally apt to be medling that way, and mixing something of his own with those Sacred Institutions which God has with greatest severity prohibited, having not spared any, no not his own People, though what they have done therein seems not to be out of any wicked intentions, but rather out of an Ignorant Zeal: Of which there are many Instances in Scripture as before recited; particularly, the Memorable Cases of *Nadab* and *Abihu*, Lev. 10. 2, 3. Uzzah 2 Sam. 6. 6, 7. &c. Suita-

Suitable hereto Mr. *Burroughs* very excellently expresses himself in his Book intituled *Gospel-Worship, or the Right Manner of Sanctifying the Name of God*, pag 8,9, *&c.*

---- 'All things in Gods Wor-
'ship must have a Warrant out of
'Gods Word, must be Comman-
'ded; it's not enough that 'tis
'not Forbidden, and what hurt is
'there in it? But it must be Com-
'manded. ----When we come to
'*Matters of Religion* and the *Wor-*
'*ship of God*, we must either have
'a *Command*, or somewhat out of
'*Gods Word*, by some Conse-
'quence drawn from some *Com-*
'*mand*, wherein God manifests his
'Will; either a *Direct Command*,
'or by comparing one thing with
'another, or drawing Consequen-
'ces *plainly* from the words, we
'must have a *Warrant* for the
'*Worship* of God, *&c.* ----When
'any Creature is raised in a Reli-

'gious way above what it hath in 'it by Natnre, if I have not *Scri-* 'pture to *warrant* me, I am therein 'Superſtitious.------We muſt be all 'Willing-Worſhippers, but not Will-'Worſhippers, *Matth.*15.9. *Iſa.*29. '13.

*Pag.* 10. '---You ſee how ſe-'vere God was to *Nadab* and *Abi-'hu*, for but taking *other Fire* then 'that which God appointed, to 'offer up Incenſe, though there 'there was no direct Command-'ment *againſt* it, *&c.*

*Page* 11. 'In the matters of '*Worſhip* God ſtands upon *little* 'things, ſuch things as ſeem to be 'very ſmall and little to us, yet 'God ſtands much upon them in 'the matter of Worſhip. For 'there is nothing wherein the 'Prerogative of God doth more 'appear, then in Worſhip, as 'Princes ſtand much upon their 'Prerogatives. ------There are---- 'things in the Worſhip of God

'that

'that are not written in our 'hearts, that only depend upon 'the will of God Revealed in his 'Word; which were no Duties 'except they were Revealed there. 'And these are of such a nature, 'as we can see no Reason for, 'but only this, *Because God will 'have them.*---Though men would 'think it a little matter whether '*this* Fire, or *that* Fire, and will 'not *this* burn as well as *that*? 'But God stands upon it.---When '*Uzzah* did but touch the Ark, 'when it was ready to fall, we 'would think it no great matter; 'but one touch of the Ark cost 'him his life. There is not a *min-'nim* in the *Worship* of *God*, but 'God stands mightily upon it.---For 'a man * to gather a few sticks * *Numb.* 15.32. '(on the Sabbath) what great 'great matter was it? But *God* 'stands upon it. So when the men 'of *Bethshemesh* did but look into 'the Ark, it cost the Lives of

'fifty thousand and seventy men, 'etc.

He further adds, page 12. *That there is no Priviledges or Dignities of Man, that can secure them from Gods stroke*; Instancing *Nadab* and *Abihu*'s Case, *Moses the man of God being their Unkle, and Aaron their Father, men newly consecrated to the Priests Office, renowned men that God put much glory upon; yet if they will venture but to offend God in this little thing, his wrath breaks out upon them, and kills them presently*, &c.

This Eminent Servant of God Adds much to the same effect in the said Book which for Brevity is past over–And amongst the Rest, offers several Reasons by which he judgeth that *Nadab* and *Abihu*, were good men, and gives a plain Demonstration that they had no wicked Design, as [1] They were Young men, newly come to their Office, and might not understand all

all things, as if they had had longer Experience. [2] Its obſervable for ver. 1. 'Tis called *ſtrange fire, which he Commanded not*, that if there be not a Command for our Practice, nor ſuch a Preſident as the Scripture approves of, no Humane *pretence* can excuſe the tranſgreſſor from the Judgment of God.

*Beza*, In his Annotations upon the third verſ. *I will be ſanctified*, obſerves that the meaning of it is,--- *I will puniſh them that ſerve me otherwiſe then I have Commanded, not ſparing the Cheif, that the People may fear and praiſe my Judgments.* There is alſo a notable Inſtance, 1. *Sam.* 6. 13, 15, 19. Concerning the men of *Beſhemeſh*, who being in the field reaping their Harveſt, Rejoyced at its Return, ver. 13. And therefore offered Sacrifices to the Lord, ver. 15. But becauſe they looked into the Ark, fifty thouſand, threeſcore and ten men of

them (as was ſaid) were ſlain. The like inſtance we have (as was already urged) about *Uzzah*, 2 *Sam.* 6. 6. whom God ſmites dead for touching the Ark, *&c.*

It is concluded by all Orthodox *Writers*, that the Riſe of Antichriſt was by Degrees; firſt encroaching by one Invention, and then from time to time ſuper-adding another; which is indeed no wonder, for if a Church once ſwerves from the Rule in one thing, a Foundation is thereby laid of doing ſo in many things. And for this Reaſon the Apoſtle with great Earneſtneſs charges * *Timothy*, and in him all Saints, thus, *I give thee charge in the ſight of God*, &c. *That thou keep this Commandment without ſpot, unrebukeable, until the Appearing of our Lord Jeſus Chriſt.* The Apoſtle had in this Epiſtle been inſtructing *Timothy* about Church-Worſhip, and things relating to Prayer, Elderſhip, dealing

* *Tim.* 6. 13, 14.

ng with Members, &c. And therefore concludes, *I charge thee to keep this Commandment*; that is, that which he all along in the Epistle directed and pressed with so weighty Arguments: As if he had said, *It is your indispensible Duty to be careful in this, because*, as 'tis express'd vers. 15, 16. *In his own time he shall shew who is the blessed and onely Potentate*, &c. Jesus Christ hath given Gospel-Worship to his Church, as King of his Church: The Potentates of the World shew their power in nothing more then in keeping those who are employed by them to the strict Observation of the Commissions given to them; So that if an Embassador goes beyond his Commission, he forfeits his Head; and therefore if any Thing be demanded, or any Particular offered in order to a Treaty, which is not in their Commission, they usually answer, I have no Commission to

answer or *meddle* with *this* or *that* point. Now saith the Apostle, *Keep the Commandment blameless without Spot*: Jesus Christ is *King of Kings, and Lord of Lords, the only Potentate*, and in his time he will shew it, and Examine by what Commission from him they have done what they have done and Practiced, and will ask this great Question, *Who hath Required this at your hands?* what satisfactory answer can any man give, if such a thing be allowed? If you ask a Rule for Baptizing Children, may not such a Person Demand where your Rule is for Unbabtized Persons to Receive the Lords Supper? If you ask a Rule for signing with the Cross in Baptism, he will ask where your Rule is for Baptizing of Children, and in a word if any one thing be admitted in point of Practice, that has not the express Warrant of Gods Word, it will make way for others, because the same

ſame Reaſon or Pretence that Eſtabliſhes one, may equally be Produced for another, and another, without end; and ſo a Deviation from Rule in any thing, though never ſo ſmall, tends directly to bring in the Inventions and Traditions of Men into the Worſhip of God.

From the whole of what hath been ſaid, we may Infer theſe Corollaries or Inferences,

1. That God hath Preſcribed a particular way and method in which he will be Worſhiped.

2. That he is ſo tender and nice therein, that the leaſt Variation from his own Stated Order will not be allowed by him, which appears by the puniſhment of ſuch as Tranſgreſſed, and the praiſes given to ſuch as kept his Ordinances as they were Delivered unto them, mentioned at large before.

3. That to ſwerve from the Lords Inſtitutions, and Invert his Order, has

has a direct Tendency to Destroy all Modes of Worship, and consequently all the publick and solemn Exercise of Religion, in as much as the same Reason by which one Ordinance may be changed, or Discontinued, will equally prove the change or Discontinuance of any, yea of all at long Run.

And if the first Churches might not be Constituted without this Ordinance of Baptism, neither may those that succeed them, because the same Reason that made Baptism necessary to them, makes it also necessary to us. For Gospel Otder setled by Apostical Authority and Direction, as this was, hath not lost any of its native worth and efficacy, or obliging Vertue, by any Disuse or Discontinuance occasioned by any, but ought to be the same to us now, as it was to them in the begining of such Order; especially considering the day wherein we live,

many

many indeavouring to bring in their own Inventions into the Worſhip of God, which ſhould make all Chriſtians be more careful and Zealous to Cleave to the Inſtitutions of Jeſus Chriſt, as they were firſt Delivered by the holy Penmen, and the Practice of the Primitive Chriſtians.

To conclude this head, as Baptiſm is not to be Repeated, becauſe it is the Sacrament of *Re*generation, Initiation, and Incorporation, which are not capable of Reiteration, ſo neither can the Seal and Sign thereof; ſo whatſoever makes for the not Repeating it in the ordinary uſe of it, makes alſo for this as fully or more, that it ſhould be the firſt.

If it be not to be repeated becauſe it is the Sign or Seal of Initiation, Regeneration and Incorporation, by the ſame Reaſon it muſt be firſt

first, as Initiation, Admission, Incorporation, and Regeneration, are the first Internal Acts in us, and upon us, by which we are made Christians. But of this we have said enough before.

CHAP.

## CHAP. IV.

*Shewing that this Opinion that Unbaptized Perſons may be Admitted to the Lords Supper, is againſt the Practice of all Chriſtians in all Ages that have Owned Ordinances.*

AS for the Practice of Goſpel times, it hath been evidently Demonſtrated, that the Apoſtles and Diſciples of Chriſt, did Conſtantly Baptize ſuch as were Converted, and that after they were Taught, the next thing was to Baptize them, neither durſt they break that *order*, the Scripture Rule being, *Teach all Nations, and Baptize them*; *Matth.* 28. 19. *Make Diſciples, and Baptize. Mark.* 16. 16. *He that beleiveth and is Baptized, ſhall be Saved*--You ſee here the rank of Baptiſm immediately; After

After Teaching, after Beleiving, It holds the first place of Ordinances properly Christian: Ye may see it again, in the Rule in *Peters* Preaching, *Repent and be Baptized*, which was instantly put in Practice, which is a second head of Proof---namely Scripture Example, for *they that gladly Received his Word were* presently *Baptized, to the Number of* 3000. ver. 41. after which they *continued* constantly---in Christian Fellowship; and in the Practice of Ordinances, as the Lords Supper, Prayer, &c. ver. 42. In the Example of the *Eunuch* you have the same, as soon as ever Jesus was Preach'd, and he Discovered water, *what hinders me*, saith he, *to be Baptized? Nothing*, saith *Philip, if thou hast Faith*, so he was instantly Baptized--- The like ye have of *Cornelius*, who upon the first Preaching of Christ, before the Assembly was Baptized he and his.

*Acts* 2. 38.

*Acts* 8. 38. & 10. 48.

The

The like you have of the Jaylor *Act.* 16. To whom at Midnight (being aſtoniſhed by a Miraculous *Action*) the word was Preacht, and to all in his houſe, and he and all his Beleiving, were forthwith all of them Baptized. Here was no loſs of time, and for the Order, it was after Faith, and before any other Adminiſtration---There may be other Inſtances given, but from theſe and the foregoing Pages, this Concluſion neceſſarily follows, That *Baptiſm* in point of order and time, is the very next Ordinance to Beleiving. Not but that there ought to be fit time allowed for the Tryal of Faith, wherein to be ſure the Apoſtles were not Negligent, as being an abſolute Duty.

As it is certain that in the Hiſtory of the Goſpel or whatſoever Relation we have in the new Teſtament, as to matter of Fact or Precepts, in matter of Right, Relating to the Order and Adminiſtration

tion of Baptiſm, do cleerly hold forth the Order to be after Faith, and the ſubject Baptized by immediate and neceſſary Conſequence, an Actual Beleiver; So on the other hand it is evident, that there is not the leaſt Tittle either in expreſs Terms, or Rational and plain Inference, in the whole new Teſtament, to Countenance the Opinion we oppoſe. 1. There is no Precept directly or Conſequentially Commanding Us to Receive any Member without, 2. Nor one Inſtance to be produced, that ever it was done. 3. It is evident, that the Abettors or Promoters of ſuch a Practice now, do in ſo much invert Gods Order, and lay a dangerous Foundation for the Abolition of this great and ſacred Inſtitution of our Chriſtian Baptiſm.

As for the Ages next the Apoſtles, for near 300 Years, we have Examined the Records of thoſe times, and find that the Ordinance of

of Baptiſm was Retained by the Churches in the ſame Order and Mode of Adminiſtration as is Recorded in the New Teſtament *viz.* firſt they Taught and Preacht the Goſpel, then they Baptized all ſuch as were ſo Taught, and ſo immediately Received them into the Communion of the Church.

As to the Practice of the ſecond Century we have a memorable Inſtance In *Juſtin* Martyrs ſecond Apology to *Autoninus Pius* the *Roman* Emperor, as Mr. *Baxter* Renders it in his Saints Reſt, Chap. 8. Sect 5. *viz.*

'I will declare unto you how we 'offer up our ſelves to God after 'that we are Renewed through 'Chriſt, thoſe amongſt us that are '*Inſtructed in the Faith* and *Be-* '*leiue* that which we teach is true 'being willing to live accordiug 'to the ſame, we do admoniſh to 'Faſt aud Pray for the Forgiveneſs 'of Sins, and we alſo Faſt and

'Pray with them and when they
'are brought by us unto the water
'and there as we were *NEW*
'*BORN* (*that is Baptized*) are
'they also by *New Birth* (*viz Bap-*
'*tism*) Renewed; aud then calling
'upon God the Father, and the
'Lord Jesus Christ, and the holy
'Spirit they are *washed* (*that is*
'*Baptized*) in water. Then we
'bring the person thus *washed*
'and Instructed to the Brethren
'(as they are called,) where
'the Assemblies are, that we
'may pray both for our selves, and
'the new Illuminated, that we
'may be found by true Doctrine
'and by good Works worthy ob-
'servers and keepers of the Com-
'mandements, and that we may
'attain Eternal Life and Salvati-
'on. Then Bread and Wine being
'brought to the Chief Brother (so
'they call the Chief Minister) he
'taketh it and offereth praise and
'Thanksgiving to the Father, by
'the

'the Name of the Son and Holy 'Spirit, and so a while he Cele-'brateth Thanksgiving. After 'Prayer and Thanksgiving, the 'whole Assembly saith, Amen.

'Thanksgiving being ended by 'the President (or Chief Guide) 'and the Consent of the whole 'People the *Deacons*, as we Call 'them, do give unto every one 'Present part of the Bread and 'Wine, over which Thanks was 'given, and they also suffer them 'to bring it to the absent.

'This Food we call the Eucha-'rist, to which *NO MAN* is ad-'mitted, but only he that Believeth 'in the Truth of the Doctrine, 'being *washed in the Laver of Re-'generation* for Remission of Sins, 'and that so liveth as Christ hath 'Taught.

'So far this Learned Father and 'Martyr gives a positive account 'of matter of Fact in his time, 'from whom we may plainly be

'inform'd that no Unbaptized
'Person was then admitted to the
'Lords Supper.

'Dr. *Cave* in his Primitive
'Christianity pag. 296. part, 1.
'Chap. 10. 3. Edition Printed
'1676. Says thus, Our Lord having
'Instituted *Baptism* and the *Lords*
'*Supper* as the two great Sacra-
'ments of the Christian Law, they
'have accordingly been ever acc-
'counted principal parts of pub-
'lick Worship in the Christian
'Church;--*Baptism* is the *Door*, by
'which Persons Enter in, and the
'great and *Solemn* Rite of our Initi-
'ation into the Faith of Christ, *&c.*

'The Persons by whom this
'Sacrament was Administred,
'were the Ministers of the Gospel,
'the Stewards of the Misteries of
'Christ, Baptizing and Preaching
'the Gospel, being Joyned toge-
'ther by our Saviour in the same
'Commission *&c.*

'Nor was it accounted enough

'by

'by ſome in theſe times that Bap-
'tiſm was conferred by a Perſon
'called to the Miniſtry, unleſs he
'was alſo *Orthodox* in the Faith
'--Hence ſprang that famous con-
'troverſy between *Cyprian* and
'*Stephen* Biſhop of *Rome*, Concer-
'ning the Rebaptizing thoſe that
'had been Baptized by *Here-*
'*ticks*, *Cyprian* aſſerting that they
'ought to be Rebaptized, *&c.* cal-
ling a Councel at *Carthage* of 87.
'*Affrican* Biſhops, who all con-
'cluded for his Opinion--For they
'looked upon that Baptiſm that
'had been conferred by *Hereticks*,
'as null and invalid, (ſeing *Here-*
'*ticks* being out of the Church,
'could not give what they *had*
'not) and therefore when they
'Returned to the Union of the
'Church, they could not proper-
'ly be ſaid to be Rebaptized, ſe-
'ing they did but Receive what
'(*lawfully*) they had not before
'*&c.*

'Then page 305. After he had 'Diſcourſed of Infant Baptiſm, 'adds that thoſe who made up the 'main Body of the Baptized in 'thoſe days were *Adult* Perſons, 'who flocking over daily to the 'Faith of Chriſt, were Received 'in at this *Door*. Uſually they 'were for ſome conſiderable time 'Catechi'sd and Train'd up in 'the Principle of the Chriſtian 'Faith, till having given Teſtimo-'ny of their Proficiency in know-'ledge--and of a ſober and Regu-'lar Converſation, they then be-'became *Candidates* for Baptiſm, 'and were accordingly taken in '*&c.*

'Page- 308. Perſons finding 'themſelves at any time ſurprized 'with a dangerous or mortal ſick-'neſs and not daring to paſs into 'another World without this 'Badge of their Initiation into 'Chriſt, they preſently ſignified 'their earneſt deſire to be Baptiz-

ed,

'tized, which was done accordingly as well as the Circumſtances 'of a ſick Bed would permit. Theſe 'were called *Clinici* of (whom 'there is frequent mention in the 'Antient Writers of the Church) 'becauſe * Baptized as they lay 'along in their Beds. This was ac- 'counted a leſs Solemn and perfect 'kind of Baptiſm, partly becauſe 'twas not done by *Immerſion*, but 'by Sprinkling *&c.*

* ἐν τῇ κλίνῃ βαπτιζόμενοι.

'Page. 333. The Perſons Com- 'municating at this Sacrament '(*viz.* the Lords Supper) were 'at firſt the whole Church or Bo- 'dy of Chriſtians within ſuch 'a ſpace, that had Embraced the 'Doctrine of the Goſpel, and been 'Baptized into the Faith of Chriſt, 'uſed conſtantly to meet together 'at the Lords Table. As Chriſti- 'ans Multiply'd, and a more ex- 'act Diſcipline became neceſſary 'NONE were admitted to this 'Ordinance, till they had arrived

'at the Degree of the faithful, for 'who ever were in the State of 'the *Catechumens* under Instructi-'on in order to their Baptism, or 'by Reason of any Heinous Crime 'under the *Censures* and suspension 'of the Church, and not yet passed 'through the several Stages of 'the Penitents, *might not Commu-'nicate*, and were therefore 'commanded to *Depart* the 'Church, when the rest went 'to the Celebration of the Sacra-'ment.

So far this Learned enquirer into, and writer of *Primitive* Christianity, from whom we may positively infer that no Unbaptized person was by the Ancients admitted to the Communion of the Lords Supper.

It is true that about the third Century, from a fatal mistake of *John* 3. 5. *Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.* God. Some

Some began to bring in Infant Baptiſm, conceiving (as *Cyprian* and his Diſciples taught them) that no perſon, ſmall or great could be ſaved without it, and that it blotted out all ſins committed before its Adminiſtration. Hence *Nazianzen* exhorts againſt Infant Baptiſm, unleſs in caſe of apparent danger of Death. When this diſmal Error once took place, how many *miſchiefs* did follow it, as

1. The Subjects of Baptiſm were changed from actual Believers to ignorant Babes, and the Church altered in its Primitive Conſtitution, *viz.* from perſons profeſſing the Faith, to a mixture of both Converted and Unconverted ones.

2. It being conceived that the old manner of Adminiſtration by Dipping, might be dangerous to Young Infants, and to the people that Superſtitiouſly delayed their Baptiſm until their Death Bed (becauſe

(becauſe they believed it would take away all ſin) therefore they contrived Sprinkling to ſerve the turn for the Infant, as well as thoſe ſick people, which were called *Clinici*, from the Beds or Hamocks they lay in; upon which Mr. *Rogers* writes thus: 'He betrays the Church to a diſordered 'error, if he cleave not to the In'ſtitution, to Dip the Infant in 'Water, and this I ſo averr as 'thinking it (*viz.* Dipping) ex'ceeding material to the Ordi'nance. and no ſlight thing, yea 'which both Antiquity, con'ſtantly and without exception 'of Countrys Hot or Cold, witneſ'ſes unto, and eſpecially the con'ſtant word of the Holy Ghoſt, 'firſt and laſt approveth, as *Cau'ſabon* in *Matth.* 3. 11. hath noted, '*&c. Treat. of Sacram.* p. 77. which miſadminiſtration came in time to be decreed by Counſels, and impoſed by fierce and ſevere Anathema's,

Anathema's, which is all the Authority that can be produc'd (and which is indeed nothing at all to us that ought to have Divine Warrant for Practical Duties.)

Now as the Conſequences of this error have been ſo fatal to the Church of Chriſt, and as the prevalency of it was gradual, ſo * it ought to be a very ſerious warning to us, to oppoſe all the beginings of error, that is *to contend earneſtly for the Faith once delivered to the Saints*, becauſe when error is once admitted, it comes with a fair and ſpecious Mask or Vizard on, to diſguiſe its deformity, till it ſpreads like a Gangrene, and infects the whole.

* Yet ſo forceable was *Truth* that they kept the Order tho they miſt the Subject.

So this Opinion comes diſguiſed with the plauſible Allegation of Charity and Brotherly love, &c.

But

But was not the ſame pretence mainly made uſe of for the introducing Infant Baptiſm, *viz.* Charity to the Childrens Souls, whom they judged in a ſtate of Damnation without it, and certainly of the two, the introducers of Pædo-Baptiſm are more excuſable than the bringers in of this Opinion, becauſe, although they miſt the Right Subject of Baptiſm, and attributed too much to it, yet they kept up a Practiſe of that name in its due Rank and Order in the Church, whereas theſe, on the other hand diſpenſe with the total neglect of Baptiſm, ſince Baptiſm in Infancy is by them held for no Baptiſm for unanſwerable Reaſons, as for inſtance. In Baptiſm the Covenant ſtruck between God and us implies, eſpecially the conſent of parties, but by Infant Baptiſm the Infant is not bound, for he conſented not. Again, conſent muſt be expreſt,

but

but the Child wants the juſt ripeneſs and formation of Organs inward and outward for ſuch expreſſions, and ſo cannot will it, becauſe he cannot underſtand it, nor can he expreſs that which within him he hath not: Nor can he depute others to conſent for him, nor is there any Authority for ſuch a Deputation given by God, nor any Inſtance in the Sacred Records that it was ever Practiſed. Nor can ſuch as undertake it, perform what they promiſe for the Child, *viz.* Faith and Repentance, being the two great Graces of the Goſpel, and the ſole Gift of God. Beſides Chriſt looks for a Believer, which no Infant can at preſent be ſaid to be, the want of which, makes the Baptiſm null, for if there be no Bond, no Covenant, no Obligation in it (as 'tis plain there is not, and they confeſs it) than there is no Sealing, for a Seal ſerves

ſerves but to Ratifie and Confirm a Bond and Covenant, and as there is no Sealing, ſo there is no exhibition or conveyance of any thing from Chriſt, for there are no Pipes to receive it, that is, as an Ordinance, there is no Reaſon in the uſe of it, no Faith, no Senſe, no Receptive Faculty proportionable to the Ordinance in the manner of Conveying it &c. So that the Concluſion is, that Infant Baptiſm is as much a nullity as the Marrying or Ordination of Infants, and being really ſo by the grant of the Favourers of this Opinion: it will unavoidably follow that their admitting perſons, upon pretence of that Baptiſm to the Lords Supper, is neither more nor leſs, than an admiſſion without Baptiſm, and a plain Declaration that they eſteem this Ordinance to be unneceſſary, and conſequently a direct throwing it out of the Church as was ſaid before,

before, ſo that *Pædo-Baptiſm* is but a perverting or an abuſe of the Ordinance of Baptiſm, but this Opinion quite aboliſhes it, which is the neceſſary effect and Conſequence of their declaring it to be needleſs in order to admiſſion into a Church, *&c.*

But toReturn we can have no better Inſtances of the practice of Antiquity, then what we find Recorded of the *Cathecumeni*, who were excluded not only from the *Euchariſt*, but from the very Sight thereof; and therefore after the Words *Holy things to Saints*, they went out, not becauſe they were without Faith, for there were two ſorts, *viz.* † Hearers, and ſuch as were competent or Elect; the firſt were Beginners which heard Sermons, and had a deſire to Chriſt; the other were ſuch as deſired Baptiſme, and had given up their Names for it, as * *Auſtin* and others mention.

* τὰ ἅγια τοῖς ἁγίοις. * *Sancta Sanctis.*

‡ *Audientes, & comperentes, or Electi.*

* Lib. *de cura pro mortuis.* c. 12.

Now

Now these were supposed to have Faith, and waited only a fit time for the Administration of Baptism, during which time they were not at all admitted to the *Lords Supper*, though judged Believers, but as soon as Baptized, they were admitted to the *Lords Supper* on the same day also.

CHAP.

To Illuſtrate this point further we will give a Brief Abſtract of ſome things Recorded in that Excellent Hiſtory compiled by the Divines of *Magdeburg*.

* *Cent.* 4. cap. 6. p. 233. & Printed *Baſil.* 1624.

*Baſilius non alios quam Cathecumenos Baptizatos eſſe ſcribit qui in Paſchate convocabantur, Exhort. ad Baptiſmum.*

*Baptiſandi autem in Aſiaticis Eccleſiis, prius aliquandiu in Doctrina Pietatis erudiebantur, & Cathecumeni dicebantur: quem-*

*Baſil* Writes, That there were no others but *Catechumens*. Baptized who were called together at Eaſter.

Such as were to be Baptized in the Churches of *Aſia* were firſt for ſome time inſtructed in the Doctrine of Piety, and were

admodum ex Basilio *Paulo ante Retulimus.* 'Resurrectionis (inquit) *gratiam in* 'die Resurrectionis excipiamus. 'Quamobrem Ecclesia suos procul alta voce convocet Alumnos: ut quos pravum peperit, tunc demum lacte sanæ eruditionis fide Cathecumenos Enutritos cibi firmioris degustatione Institutoq; perfecto corroboret. Et ibidem rursus, 'sciendum est Inquit, quod primum docere & instruere oportet; Ac-

called *Catechumens*: as we have before recited it from *Basil.* Let us receive (saith he) the grace of Resurrection in the day of Resurrection. For that Reason the Church with a loud Voice calls together from afar, those she brings up, that such as were brought forth naught, may at length by the Milk of sound Doctrine being *Catechumens* nourished by Faith, be strengthned by the tast of more

'atque ita Deum 'preclarissimo bap- 'tismate rite In- 'structe Dignari.

*Narrat Idem* Athanasius *de* Judæis, 'quod ad 'Episcopi ejus ur- 'bis Genua ad 'voluti, Baptis- 'ma Petierunt: 'quos ipse cum 'Clericis suis sus- 'pitiens, perdi- 'es plurimos in 'Doctrina Chri- 'stianæ Pietatis 'erudierit; Et 'Catechumenos 'inde factos, post 'tridui Jejuni- 'um Baptizarit.

more solid food, & perfect Institution. And there again, we must know (says he) that it is necessary, first to teach and instruct, and afterwards dignifie (or vouchsafe to) him that is so right ly Instructed, with the most excellent Baptisme.

*Athanasius* declares, the same thing of the *Jews*, that they cast themselves at the feet of the Bishop of that City (*v.* where they lived) and desired Baptisme, whom when he and his Clergy beheld, he instructed them for many days in the Doctrine of Christian Piety and being thereby made Catechumens after three days Fast he Baptized them.

This practice of Catechising, and then Baptizing, and afterwards receiving into Church-fellowship was so Universal among all the Christians of those times, as appears by these few Instances, and many more cited from *Athanatius*, *Nazianzen*, *Optatus Milevitanus*, *Epiphanius*, *Hillarius*, *Ambrose*, *Jerome*, *Sozomen* and others, that we find no Opposition at all to it; all Candidates for Christianity being that way *only* admitted; the necessity of it being reputed so great, that it became the very inlet of *Pædo-baptism*. So that the Conclusion is undoubted that we have got above Four huudred Years of Primitive Antiquity, to Witness our practise.

*Transeant per Mare Rubrum, i.e. baptizentur, & manducent Manna, id est, Corpus, & Sanguinem Domini.* Tract. 11. *in* Joh.

And in the Fifth Century *Augustine* gives the Sense of that Age thus. 'Let them (that is the *Catechumens*) past through the *Red-Sea*, that is, be baptized, and let them eat *Manna*, that is the Body and

'and Blood of the Lord.

And in the Seventh Century, *Isidorus de Officiis* makes Three Degrees. The First is, 'Of the *Catechumens*, who were such as 'were first come from *Gentilism*, 'and had a mind to believe in 'Christ. The Second of *Competents*, 'who desired *Baptism*, when they 'were instructed in the Doctrine 'of Christ. And the Third, of 'the *Baptized*, who were then Church-Members.

*Haymo* says, in Century Nine, * 'That the *Catechumes* are the Faithful, because they Believe in the 'true God; but because they are 'not Baptized, they are not Holy.

* *In cap. 1. ad Ephes. Catechumeni sunt fideles quia credunt in verum Deum; sed quia nondum baptizati, non sunt Sancti.*

But what needs any more of these Quotations, when all that know any thing of the practise of Antiquity must confess, That this Opinion we oppose, was never in the World for Sixteen hundred years and more. For though

an Antichriſtian Darkneſs over-ſpread the greateſt part of Chriſtendom for a long time, and Infant Baptiſm almoſt crouded that true and Apoſtolical practiſe of Believers Baptiſm out of the Church; though *Lodovicus Vives* ſays, 'That the cuſtome of Bap-'tizing Adult Perſons was yearly 'practis'd in *Rome* it ſelf, even in 'his time. Yet he very *Papiſts* all along (as they do at this time) retained this as the initiating Ordinance; All their Writings, Canons, Decrees, *&c.* cry up Baptiſm, to be not only neceſſary to Church-Communion, but even to Salvation.

Yea all the Reformers, whether *Lutherans*, *Calviniſts* or other Forreigners, The Church of *England*, and all the Diſſenting Congregations that own Ordinances (except a few Perſons of the Baptized way and that lately too) have owned, and do own, That Baptiſm is

an

an Ordinance of Christ; yea, the very first, or initiating Ordinance into Church-Fellowship, without which, no man may be regularly admitted to the Supper.

So that this Opinion is not only against us, but contradictory to the Judgment and Practise of all other Christians, Ancient and Modern. Batism was of old, and not without Reason, called *The Gate of Sacraments*, and is to keep that Name and Nature still, *viz.* to be the first and Primitive Ordinance. If the timing and order of Instituted Worship be any thing, as it is of great moment, a great part of it lying in nothing else, but the right and orderly Administration of Ceremonies, and if the Scripture Rule and Example be any thing, (which is all we have to shew for any Practise,) than Baptism is to be the first Ordinance after Believing.

*Janua Sacramentorum.*

If the Teſtimony of Ancient Records, and Modern Writers of all ſorts, unanimouſly makes out that there has not been any other Practiſe in Fact among Chriſtians all along, than what we here demonſtrate, though that is not brought by it ſelf to prove the ſame, it is certainly a very fair Collateral inforcement and illuſtration: For there is no point of Religion debated in the World, that has a more clear and Univerſal concurrence of ſixteen hundread years compleat, than, that no perſons were received to the Communion of the Lords Supper or Church-Fellowſhip, unleſs they were firſt Baptiſed. Yea ſuch a value had Antiquity for this Ordinance, that ſuch as were Baptiſed by Hereticks, as the *Arians* and others, that uſed not the name of Chriſt, or (otherwiſe) defectively performed it, were judged by the moſt Learned men of

of their times to be Unbaptized, and therefore were Baptised again by such as were Orthodox, when they left their Heresies, which is so well known that it needs no instances,

To conclude this Chapter, we shall give a few instances of some Modern Writers besides what are given before, not so much deriving Authority from them, (though they deserve all due respect) but because of the solidity and force of their Reasonings.

A very noted and Learned Author now living, writes thus, (1.) 'If we have neither Precept 'nor Example in Scripture since 'Christ Ordained Baptism, of any 'other way of Admitting Visible 'Members, but only by Baptism, 'than all that must be admitted 'Visible Members, must be ordi-'narily Baptised: But since Bap-'tism was Instituted (or Esta-

'blished

'blished we have no Precept or 'Example of admitting Visible 'Members any other way (but '* constant Precept and Example 'of admitting this way:) there- 'fore all that must be admitted 'Visible Members, must be Bap- 'tised.

*John 4.1. Act.2.38, 41.&8.12, 13,16,36, 38. & 9. 18. & 10. 47,48.& 16.15,33. & 18. 8. & 19.3,4, 5. Rom.6. 3. &c.

'I know not what in any shew of 'Reason can be said to this by those 'that renounce not Scripture. For 'what man dare go in a way which 'hath neither Precept nor Exam- 'ple to warrant it, from a Way 'that hath a full Current of both? 'yet they that will admit Mem- 'bers into the Visible Church 'without Baptism, do so.

2. 'Either Members must be 'Baptized at their Admission or 'else after they are stated in the 'Church, or else never. But the 'two later are false: therefore it 'must be the former way, *viz.* at 'their admission.

(1.) 'That they should never 'be

'be Baptiſed, none will affirm but 'the Seekers, and they that are a-'bove Ordinances (that is, above 'obedience to God, and ſo Gods.)

(2.) 'If they ſay they muſt be 'Baptiſed after they are ſtated in 'the Church (and that many years 'as they would have it) I anſwer (1.) 'Shew any Scripture for that 'if you can. (2.) It is contrary to 'all Scripture Example, *Act.* 2. 'The three thouſand were preſent-'ly Baptiſed, and the Jaylor at the 'ſame hour of the night, and 'ſo of all the reſt. And if you 'could ſhew any that did delay 'it, (ſince Chriſts Command, '*Matth.* 28. 20.) It would appear 'to have been ſinful, as through 'Ignorance or Negligence; ſo that 'then it muſt needs be done at their 'firſt Admittance according to the 'conſtant courſe of Scripture.

3. 'It is evident alſo from the 'very Nature and end of Baptiſm, 'which is to be Chriſts Liſting and

'Ingaging

'Ingaging Sign; and therefore 'muſt be applyed when we enter 'his Army.

4. 'If we are (Jews and Gen-'tiles, *&c.*) Baptiſed into one Bo-'dy, then we are not to delay it 'till we are ſtated in the Body: 'But we are all Baptiſed into one 'Body, 1 *Cor.* 12 13. therefore, *&c.* 'For if it be the uſe of Baptiſm 'to ingraft and enter us into the 'Body or Church (and into Chriſt, 'as *Rom.* 6. 3.) than ſure it muſt 'be uſed as our ingrafting and en-'trance. Shall a Souldier be 'Liſted two or three years af-'ter he hath been in the Army, 'or at the firſt entrance, whe-'ther?

(5.) 'If all Church-Members 'are Chriſts Diſciples, and all 'Diſciples muſt be Baptiſed (at 'their Admiſſion) then all Church-'Members muſt be Baptiſed at 'their Admiſſion: but all Church-'Members are Diſciples, and all

'Diſ-

'Disciples must be Baptised at 'their Admission, therefore all 'Church-Members must be Bap-'tised at their Admission.

1. 'That Disciples must be 'Baptised at their Admission is 'plain, *Matth.* 28. 19, 20. *Disci-'ple all Nations Baptising them,* 'and by constant Example (2.) 'That all Church-Members are 'Disciples I prove thus, (1.) If 'it be the Church which is 'Christs School, than all the Mem-'bers of the Church are his Scho-'lars or Disciples, or Members of 'his School: but it is only the 'Church which is called Christs 'School; therefore all Church-'Members are School-Members 'or Disciples, (2.) And thus if 'all Church-Members are Chri-'stians, and all Christians are 'Christs Disciples, then all Church-'Members are Christs Disciples: 'but all Church-Members are 'Christians, and all Christians

'are

'are Christs Disciples: therefore 'all Church-Members are Christs 'Disciples, (1.) That all Church-'Members (true ones) are Chri-'stians, that is retainers to Christ, 'or such as belong to Christ (as 'his own Phrase is) is beyond 'doubt, (2.) That all Christians 'are Disciples I proved before, it 'being the plain words of the Ho-'ly Ghost, *Act.*11.26. The Disci-'ples were called Christians first 'at *Antioch*; so that all Church-'Members being Disciples, they 'must regularly be Baptised at 'their Admission, according to 'the course of Scripture, and my 'Text, *Matth.* 28. 19, 20.

(6) 'Another Argument may 'be plainly fetcht from *Eph.*5.26. '*That he might Sanctifie it, and cleanse it (his Church) by the washing of Water through the Word*; If the whole Church must be Sanctified by the washing of Water then all particular Members of the 'Church

Church must be so Sanctified: but the whole Church must be so 'Sanctified: therefore the Indivi-'dual Members.

'He further writes thus, From *Matt.* 28. 19. *Go and Disciple me all Nations Baptizing them*, &c. 'What Christ hath conjoyned, 'man must not separate: Cut 'Christ hath conjoyned Discipling 'and Captizing, as a standing 'course to the end of the World. '(as the next verse speaks;) there-'fore we must not separate them. Though the Word [*for ever*] do 'sometimes signifie a limited time 'in the *Old Testament*, viz. till the 'New World under Christ; yet 'in the Gospel [till the end of the 'World can have no other then 'the proper Signification without 'plain Impudent Violence.

(2) 'Argument 2. from 1 Cor. '12, 13. *By one Spirit we are all 'Baptized into one Body.* If Bap-'tism be Gods appointed ordinary

'way

'way of ingrafting all into the 'Body of Christ, then it is a stand-'ing Ordinance, as being of a stand-'ing use: but Baptism is so, 'therefore, &c. the Antecedent 'will appear plain in the Text, if 'you consider, First, that it is re-'al Baptism that is here mentio-'ned; the Spirit being spoken of 'as a concurrent cause; Secondly, 'That it was *All* that were thus 'baptized into the body.

(3) 'From *Rom.* 6. 3. If the 'use of Baptism be to baptise 'Men into Jesus Christ, and into his Death, then it is a standing 'Ordinance to the Church, as be-'ing of a standing use: but the for-'mer is in the Text, therefore, &c.

4. 'From *Act.* 2. 38. & 22. 16. 'If Baptism be Instituted for the 'Remission of sin, or the Washing 'away of sin (whether by signi-'fying Sealing or exhibiting) 'then it is a standing Ordinance 'to the Church; (as being to a 'stand-

'ſtanding Uſe and End, one Age 'of the Church having no leſs 'need of it then another.) But 'the Antecedent is in the Text; 'therefore, &c.

5. 'If the End of Baptiſm be 'our Burial and Reſurrection 'with Chriſt, *Col.* 2. 12. The 'Churches Salvation, 1 *Pet.* 3, 21. 'Ifa Foundation Principle, *Heb.* 6. 2. 'The Ordinary way of Initiati- 'or putting on Chriſt, *Gal.* 3. 27. 'Then it is of continual uſe, and 'ſo a ſtanding Ordinance: but 'it is ſo, as the Texts cited ex- 'preſly ſay; therefore, &c.

6. 'If Chriſt himſelf has In- 'ſtituted the Ordinance of Bap- 'tiſm in the Word, and not again 'Repealed it; then it is a ſtanding 'Ordinance to the Church; (and 'no man muſt dare to Repeal his 'Laws) but Chriſt hath Inſti- 'tuted; and let any man ſhew 'where he hath Repealed it that 'can; and till then it muſt be ac-

'knowledged to be ſtill in force.

The Learned and Reverend Dr. *Ames* in his *Marrow of Divinity* page 181. ſays, 'Baptiſm is 'the Sacrament of Initiation or 'Regeneration, repreſenting and 'confirming our very ingrafting 'into Chriſt, *Rom.* 6. 3, 5. 1 *Cor.* '12. 13. and p. 182. Baptiſm 'is but once to be Adminiſtred, 'becauſe there is but one begining 'of Spiritual Life by Regenerati-'on, as there is but one begining 'of Natural Life by Generation.

*Paul Bayne*, that Holy Learned man, on *Col.* 2. 11. *page* 280. ſaith, 'God doth unite us with 'Chriſt even by our Baptiſm, 'that is, ſaith he, the Believer 'Baptiſed, is by Baptiſm mani-'feſted ſo before the Church.

*Elton* on the ſame place *p.* 291. 'Baptiſm is the Sacrament of in-'ciſion or ingrafting into Chriſt, 'Sealing up our ſetting into 'Chriſt, which is only once, ne-'ver

'ver after to be done again; for 'if it did not, then we ſhould 'have another ingrafting into 'Chriſt, and afterward Nouriſhed 'in him, therefore we often re-'ceive the Ordinance of the 'Lords Supper.

Dr. *Owen* in his Diſcourſe of the Spirit, *pag.* 50. where he proving the Divine Nature, and Perſonality of the Holy Spirit, thus writes, *viz.*

Sect. 11. 'All things neceſſary 'to this purpoſe are compriſed in 'the ſolemn Form of our initiati-'on into Covenant with God, '*Matth.* 28.19, Our Lord Jeſus 'Chriſt Commands his Apoſtles 'to Diſciple all Nations, Bap-'tizing them in the Name of the 'Father, and the Son, and the Holy 'Ghoſt: this is the Foundation 'we lay of all our Obedience and 'Profeſſion, which are to be re-'gulated by this Initial Ingage-'ment.

Sect. 14. *page* 51. Tells us, 'we are Sacredly Initiated or 'Consecrated, or Dedicated unto 'the Service and Worship of the 'Father, Son, and Holy Ghost, 'this we took upon us in our 'Baptism, herein lyes the Foun-'dation of our Faith and Profes-'sion with that Ingagement of 'our selves unto God, which 'Constitutes our Christianity. 'This is the Pledge of our entring 'into Covenant with God, and 'our giving up our selves unto 'him in the Solemn Bond of Reli-'gion.

Mr. *Strong* in his Discourse of the Covenants, *pag.* 226. Says, 'Baptism is a Sacrament of Initi-'ation and the Ordinance of visi-'ble Admission into the Church; 'and that must not be done pro-'miscuously, and without discri-'mination; for as it is a sin to 'keep out those whose Right it is, 'so its a sin also to admit them 'that

'that have no Right, becauſe 'thereby the Ordinances of Chriſt 'are abuſed and miſplaced, where 'he never intended them, and for 'whom he never Inſtituted 'them.

And *page* 306. 'We are ſaid to 'be Baptiſed into the Name of 'them all (*viz.* Father, Son and 'Spirit) *Matth.* 28. 20. *Baptiſing 'them in the name of the Father, 'and of the Son, and of the Holy 'Ghoſt*: Now what is it to be 'Baptiſed into the Name of the 'Father; its conceived to be taken 'from the manner of Marriage, 'wherein the Wife doth *Tranſire 'in Nomen, in familiam*, &c. '*into the Name and Family of the 'Husband*: or of Servants, 'who had their Maſters name 'called upon them: and there-'fore no man might be Baptiſed 'in the name of a Creature, it 'is that which *Paul* deteſts, that 'he ſhould Baptiſe in his own

'name; and therefore the mean-
'ing is, to be Baptiſed *in Fidem*,
'*in Cultum*, into the Faith and
'Worſhip of God, and ſo you are
'unto them all, and give up your
'names unto them all; and there-
'fore unto each perſon we owe
'both Faith and Worſhip di-
'ſtinctly, all manner of Duty and
'Obedience, becauſe we are di-
'ſtinctly Baptiſed into the Faith
'of them all, *&c.*

Dr. *Manton* in his Excellent Sermons, on *Pſal.* 119. *ver.* 8- *p.* 45, In the proſecution of his Doctrine, *viz.* 'That it is a great advantage
'to come to a Reſolution in
'a courſe of Godlineſs, ſaith
'that it is a courſe God will bleſs,
'he hath appointed Ordinances to
'this end and purpoſe that we
'might come to this Reſolution.
'The Promiſe is firſt implicitely
'made in Baptiſm, therefore it is
'called, 1 *Pet.* 3. 21. the anſwer
'of a good Conſcience towards
'God.

'God. How ſo? Why the Co-
'venant binds mutually on Gods
'part and on ours; and ſo do the
'Seals which belong to the Cove-
'nant. It doth not only Seal Par-
'don and Sanctification on Gods
'part, but there is a promiſe and
'anſwer on our part: an anſwer
'to what? To the demands of
'the Covenant. In the Covenant
'of Grace, God ſaith I will be
'your God, (Baptiſm Seals that)
'and we promiſe to be his Peo-
'ple. Now our Anſwer to this
'Demand of God, and to this In-
'terrogatory he puts to us in the
'Covenant, it is Sealed by us in
'Baptiſm; and it is Renewed in
'the Lords Supper, *&c.*

Mr. *Burroughs*, on *Hoſ.* 8. 12. Gives us this obſervation, 'That
'whatever is urged to us or Pra-
'ctiſed by us in matter of Wor-
'ſhip muſt have warrant out of
'the written Word of God (it was
'ſin) and why? Becauſe I have

'written to them (ſaith he) the 'great things of my Law, and 'they counted it a ſtrange 'thing though that which they 'did had a great deal of ſeeming 'Devotion in it, yet it was other-'wiſe than that which was writ-'ten in the Law.

'This Queſtion ſhould be put 'to any that tender to us any way 'of Worſhip or Doctrine of Re-'ligion under any ſpecious ſhew 'whatſoever, where is it written? '*Iſa.* 8. 20. *If they ſpeak not ac-'cording to the word, 'tis becauſe 'they have no light in them.* Oh 'they ſeem to be very judicious 'and wiſe, *But if they ſpeak not 'according to the word, its becauſe 'there is no light in them,* to the 'written Law and Teſtimony, 'that muſt be the ſtandard at 'which all Doctrine and ways of 'Worſhip muſt be tried, many 'may put fair colours upon the 'Way, that it is for Common

'Peace,

'Peace, and a great deal of Good 'may be done by it, and the like. 'But is it written? *Did I ever 'command it ſaith God?* Policy 'may ſay 'tis fit; Reaſon may 'ſay 'tis comely; and Experi-'ence may ſay 'tis uſeful: but 'what doth the written Word 'ſay it ſhould be? Nay it is not 'enough to ſay that we cannot ſay '*'tis forbidden*; but where is it 'written in matters of Worſhip? 'This is a certain Rule, ſaith *Ter-'tullian.* If it be ſaid 'tis Law-'ful, becauſe the Scripture doth 'not forbid it, it may equally be 'retorted; it is therefore not law-'ful, becauſe the Scripture doth 'not Command it.

And further that Reverend Author, *p*, 86. Notes from *Exod.* 39. at leaſt ten times in that Chapter, '*They did according to what the 'Lord commanded* Moſes, and in 'verſe 43. Moſes *bleſſed the people.* 'The people are bleſſed when in 'the

'the matters of Worſhip they 'keep unto what is Comman-'ded.

This was the Judgment of that Famous Servant of God, although no man in his time (as thoſe that knew him in his life can teſtifie) was of a more tender and bearing ſpirit to heal Differences then he; yet how Zealous and Careful was he to adviſe and inculcate into the minds of Chriſtians, that they ſhould exactly keep to the written Word in matters of Gods Inſtituted Worſhip.

By what is ſaid (Chriſtian Reader) it evidently appears what a value all Chriſtians in all Ages, yea at this day have had for this great Ordinance of Baptiſm, and how Vniverſally Concurrent their Teſtimonies are, that it is not only the Sacrament of Initiation, but alſo to be continued in the Church unto the end of the World.

World. And becauſe it would ſwell this ſmall piece beyond its intended Bulk to uſe ſo great a Cloud of Witneſſes, we ſhall add a few General and Comprehending Teſtimonies.

1. In the Articles of Religion Publiſhed by His Majeſties ſpecial Command 1642. Baptiſm is thus Defined. 'Baptiſm is not only a 'Sign of Profeſſion, and Mark of 'difference, whereby Chriſtian 'men are diſcerned from others 'that be not Chriſtned: but it is 'alſo a ſign of Regeneration or 'New Birth, whereby as by an 'Inſtrument, they that receive 'Baptiſm rightly are Grafted into 'the Church, the promiſes of the 'forgiveneſs of ſin; and of our 'Adoption to be the Sons of 'God by the Holy Ghoſt, and 'viſibly Signed and Sealed: 'Faith is confirm'd, and Grace 'increaſed by vertue of Prayer 'unto God, &c. This is the Judg-

Judgmen of the Church of *England.*

'The Assembly of Divines in their 'Confession of Faith Printed One 'thousand six hundred fifty eight, '*pag.* 94. Define Baptism a Sacra-'ment of the New Testament Or-'dained by Jesus Christ (*Matt.* 28. '19.) not only for the solemn ad-'mission of the Party baptized in-'to the Visible Church, (1 Cor. '12, 13.) *But also to be unto him a 'Sign and Seal of the Covenant of 'Grace.* (Col. 2. 12.) *Of his In-'grafting into Christ.* Gall. 3. 17.) *Of Regeneration.* (Tit. 3. 5.) *Of 'Remission of Sins.* (Mark 1. 4.) And *of his giving up unto God 'through Jesus Christ, to walk in 'Newness of Life.* (Rom. 6. 3, '4.) Which Sacrament is by 'Christs own Appointment to 'continue in his Church until the 'end of the World, *Matt.* 28. 19, '20. This is the Judgment of the '*Presbyterians*; suitable to which 'they

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'they Expreſs themſelves in their 'Larger Catechiſm, *pag.* 128. and 'in the Shorter Catechiſm, *page* '157.

'The Congregational, ('commonly called *Independent*) Churches, in their Confeſſion of Faith 'at the *Savoy*, where were many 'of their Elders, *Oct.* 1658. Printed 1659. Thus ſay of Baptiſm. Baptiſm *is a Sacrament of the New Teſtament Ordained by Jeſus Chriſt to be unto the Party baptized a Sign and Seal of the Covenant of Grace, of his Ingrafting into Chriſt, of Regeneration, of Remiſſion of Sins, and of his giving up unto God through Jeſus Chriſt to walk in Newneſs of Life; which Ordinance is by Chriſts own appointment to be continued in his Church until the end of the World.*

The Churches of hriſt c omly (though unjuſtly) called *Anabaptiſts:* in their Confeſſion of Faith; (Fourth Impreſſion Printed

'ted 1652) Define Baptiſm an 'Ordinance of the New Teſtament 'given by Chriſt, to be diſpenſed 'upon Perſons Profeſſing Faith, or 'that are made Diſciples; who up-'on Profeſſion of Faith, and deſi-'ring of it, ought to be Baptiz-'ed, and after to partake of the 'Lords Supper.

Objection, *If it ſhould be Objected, To what purpoſe ſerve all theſe Quotations ſince the Parties you diſpute againſt do believe and hold, That* Baptiſme is an Ordinance of Chriſt and keep up the Practice of it.

*Anſwer*, 1. Although they hold and practiſe it themſelves, yet in the Effect and Conſepuence of this their Opinion, they deny it: For whilſt they alleage, That it is not requiſite to Church-Communion, it muſt of neceſſity be underſtood, that they judge it not a requiſite Duty for a Chriſtian; and

and consequently, 'tis needless and therefore may be laid aside without danger, which is in effect a total casting of it away: which is not only contradictory to Scripture, but disagreeable to all other Christians in the World, as hath been fully made out.

2. If they hold Baptism to be a Christian Duty, I would ask, Whether it be the duty of all Christians, or only some? If of All, how can it be dispensed with in any? if only of some, *viz.* such as are convinced of it; it will equally follow, by the same Reason, that no Ordinance at all, is a Duty to a person that doubts either the thing it self, or the manner or circumstances of its practise And if it be not a duty, no man may be blamed for the nonperformance of it, but indeed would Sin in doing it, and so by consequence, no Ordinance is binding to all, because there is not one of them, but

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is in ſome reſpect or other cavill'd at, or at leaſt not rightly underſtood by ſome perſons that yet would be eſteemed Godly: ſo that this Opinion opens a gap, not only for Excluſion of Baptiſm, but of any Ordinance whatſoever, under the pretence of a large Charity to a doubting Perſon, that is really Holy, or ſeems ſo to be. But the Lord never left his Ordinances upon ſuch termes; For they are not to be diſpen'd with upon any pretence whatſoever without his own ſpecial Warrant.

Suitable to what we here Write, *Henry Lawrence* Eſq; A very Judicious and Learned Writer expreſſes himſelf, in his Book of Baptiſm, *pag.* 368. *chap.* 17. thus, that there is an order in the Worſhip of the New Teſtament: (ſays he) 'No Man will deny that hath 'Learned with *Paul, To join beholdeng the Order and Faith of 'Saints*, Coll. 2. 5. And now

'will

'will acknowledg this more then 'they who deny themſelves of 'ſome very conſiderable Ordinan-'ces for want of coming to them 'in the right order, as the Lords 'Supper for want of Church-Fel-'low ſhip: every thing is ſeaſonable 'and beautiful in its time, out of 'which it is diſorderly and evil, 'To find the Order and Time of '*Baptiſm* will I conceive be the 'eaſieſt thing in all this Inquiry, 'whether you conſider Scripture 'Rule, Scripture Example, or Ex-'ample of the Primitive Church, 'or indeed of all that ever was, or 'the reaſon of things; For Scri-'pture Rule you have *Matth.* 28. '19. *Make Diſciples and Baptiſe.* 'Mark 16. 16. *He that believeth 'and is baptiſed ſhall be ſa-'ved.* You ſee here the Rank 'of Baptiſm, immediately after 'Teaching, after Believing, it 'holds the firſt place of Ordinan-'ces properly Chriſtian, you may

'ſee it again in the Rule of *Peters* 'Preaching, *Acts* 2. 38.

'For the Primitive times we 'can have no better inſtances, 'than what we have of the *Cate-* '*chuminy*, who were excluded 'not only from the Euchariſt, 'but from the very ſight there- 'of, *&c.*

'And of this the Fathers give 'a Reaſon, *viz.* In all reſpects the 'Order of the Miſtery is kept, 'that firſt by Remiſſion of ſins, 'a Medicine be prepared for their 'Wounds, and then the Nouriſh- 'ment of the Heavenly Table be 'added *Ambroſe*, &c.

'If you paſs from Precept and 'Example of all times to Reaſon, 'there you will find that what- 'ever makes for the not repeating 'of Baptiſm in the ordinary uſe 'of it, makes alſo for this as 'fully, or more, that it ſhould be 'the firſt.

'For,

'For, First if it be not to be 'repeated, because this is the 'Seal of Initiation, Regenerati- 'on, and Incorporation, then by 'the same Reason this must be 'first as Initiation, Admission, 'Incorporation, and Regenera- 'tion, are the first Internal Acts 'in us, and upon us, by which 'we are made Christians.

'Secondly, if the signification, 'and Use of Baptism be for e- 'ver and of constant and per- 'petual Use, then this Ordinance 'is to lie as the bottom stone in 'the Building of Ordinances, 'which is to have a durable and 'constant influence into the 'whole Edifice.

'Thirdly, If this be not to 'be repeated, because neither in 'Precept nor Example you find 'it so, and never otherwise, or 'if the ends of Baptism on our 'part, be that there shall be a 'formal external Contract past

'with God, by which we are
'visibly Handfasted in this Mi-
'stical Marriage. Or, 2. To distin-
'guish our selves by this Badge
'and Charecter of our Professi-
'on from the evil world, which
'we renounce with all its Works,
'then certainy this Piece is to be
'first Administred before we go
'further, and the Sacrament of
'our Spiritual Life and Birth is
'to be given before that of our
'Nourishment: in a word Bap-
'tism hath been called of old,
'and not without Reason, *Sa-*
'*cramentorum janua*, and is for
'all these considerations, which
'are as many as concurr to any
'one thing to Keep that Name
'and Nature still, which is to
'be the first and Primitive Sa-
'crament, in which a Converted
'person, man or woman, is to
'Communicate. Now then if
'the Timing and Order of Insti-
'tuted Worship be any thing, as

'it

'it is of great moment, a great 'part of it lying in nothing elſe 'but the right and Orderly Ad-'miniſtration of Ceremonies; 'and if the Scripture Rule and 'Example be any thing, which 'is all we have to ſhow for any 'Practice; then Baptiſm is to be 'the firſt Sacrament after Be-'leiving: beſides the reaſon of the 'thing, that which makes it un-'lawful to Baptiſe before Teaching 'is, becauſe the Scripture hath 'ranked it otherwiſe, that ſays 'Teach and Baptiſe, not Baptiſe 'and Teach, as the Papiſts and 'others do, the ſame Reaſon 'will hold for the giving it its pre-'ference in time to any other Or-'dinance, becauſe its ranked im-'mediately after Teaching, and 'before any other thing. Thus far you have the Opinion and Rea-ſon of that Learned Gentleman.

# CHAP. V.

*Wherein the Objections against this Position viz. That none may be Regularly admitted to the Lords Supper, that are not first Baptized, are Answered.*

Obj. 1. *THere is no Rule, or express Warrant of Scripture to Exclude Persons fearing God, from receiving the Lords Supper, who by vertue of their Faith have a Right to it.*

*Answ.* This Objection supposes things very dangerous. As,

1. That Holiness without Baptism invests a Right to other Church Ordinances, which is not to be supposed, for Christ the Lamb of God was Holy in the Highest Degree, and in him was found

found no Sin, yet he was Baptized before he entred upon his Publick Miniſtry, which is a moſt Illuſtrious Example, and the Pattern which the Saints followed; for in a Word, the great Apoſtle *Paul* and all thoſe Primitive Saints Recorded by the Spirit to be Believers, and therefore Holy; were nevertheleſs Baptized, which might have been forborn but that it was an indiſpenſable Duty: and whatſoever Reaſon may be given, why Holineſs without Baptiſm may ſerve, the like may be produced, Why Holineſs without any other Ordinance may be ſufficient for a Believer? And unleſs it be leſs neceſſary now for Believers to perform Goſpel Duties, then for Evangelical Saints; or unleſs it can be made out, that Baptiſm was only Appointed for that Age, (as Holy an Age as ever was,) then the obligation of Practiſing that Duty ſtill lies upon All Chriſti- Matt. 3. 15, 16.

ans, which is a Warrant and Rule for the Excluſion of ſuch as will not ſubmit to it.

2. It ſuppoſes, That whatſoever is not forbidden in Scripture, is Lawful; and ſo the Receiving of Believers that are not baptized to the Supper, being not Prohibited, is therefore Lawful.

Now that this is a Pernicious way of Argument, has been largely Demonſtrated about the beginning, as tending to bring all Humane Inventions into Gods Worſhip, to which we refer: yet doubtleſs, it will be granted by all that the only Warrant we have, (as has been frequently ſaid) for the Practice of Goſpel Duties, muſt be the expreſs Warrant, or Word of God, according to which we muſt walk: and I very well remember, That the Old Nonconformiſts who faithfully followed the Lord, according to the Light they had received, rather than they

they would kneel at the Sacrament, thought it their Duty to forbear the Practice of that great Ordinance, giving this as their Reason: To leave (ſay they) the Practiſe of Chriſt and his Apoſtles in the manner of Receiving the Sacrament, and to follow the Practice of Men, in a poſture Invented by Men is not ſafe: but to kneel at the Sacrament is ſo, &c. therefore not ſafe.

And if the Servants of God in thoſe times were ſo Cautious of doing any thing that might be an Addition to the Worſhip of God, although but in a Circumſtance: how much ought Chriſtians Now when the Matter is about the very Order of the Practiſe of Ordinances themſelves; for here in the Caſe in hand, is a moſt evident leaving the Practice of Chriſt and his Apoſtles, and following the Inventions of Men.

2. The Commiſſion given by Chriſt,

Christ *Matt.* 28. 19. *Go teach all Nations Baptizing them, &c.* hath been an Argument of great weight in the minds of all that oppose Infant Baptism; the order of the words shewing who are to be baptized, *viz.* Such as are taught *First Teach, then Baptize:* and if it be an Argument, that proves Believers baptism only, It must have its Consideration, That Baptism must go before the Practice of other Ordinances, as *Preaching* goes before *Baptism.*

We find *Act.* 1. 3. that Jesus Christ was Forty days with his Disciples, speaking of the things pertaining to the Kingdom of God; and doubtless he was not wanting in giving them direction concerning the order of his Worship. For as the Commission *Matth.* 28. 19. was given after his Resurrection, we may see his Apostles (as appears by their constant Administrations suitable there-

thereto) did Practiſe no other way, as *Act.* 2. 41,42. and ſeveral other places fully produced before. Which Practiſe in order to the receiving or enjoying of Ordinances, I take to be a conſtant and a ſtanding *direction* for all Churches, in all times, unleſs any can ſhew a variation from it, by any of the Primitive Churches afterwards, which cannot be done; I would fain know of him that Preaches the Goſpel to men, what Doctrine he is to Preach to them? is it any other than to Believe and be Baptiſed; If no other, (as I judg all will grant) than if in caſe the party Believing ſhould queſtion whether Water Baptiſm be the Ordinance of Jeſus Chriſt, or if he believes it, is not yet ſatisfied it is his duty to be Baptiſed, but deſires he may break Bread with the Church, can this without a manifeſt breach of the Rule be Admitted.

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The Apostle tells us *Gal.* 3. 27. *That so many of you* (or as some render it) *all yee that are Baptised into Christ, have put on Christ,* that is, they have * put on Christ as a Garment, and by Baptism have put on the visible Profession of Christ, plainly holding out, that none have put on the visible Profession of Christ until they be Baptized; the outward Sign, answering to the inward Grace, so *Rom.* 6. 3. *Know ye not that we who were Baptised into Jesus Christ, were Baptised into his Death*; which Baptism is a pledge of---- Can it therefore be judged upon any Reasonable pretence that any man should be Admitted to Walk in the Practise of the Ordinances of Christ, before he hath put on Christ in the visible Profession of his Name by Baptism.

* *The Verb ἐνδύω signifies to put on as a Garment.* Liegh Crit. Sacr.

From the whole of which we infer, in answer to the Objection That our Practice suitable to these Pre-

Precepts and Examples, are a ſufficient Rule and Warrant for our not admitting them to the Lords Supper, and to call for Scripture Precepts or Examples for refuſing them, is very abſurd; For we may as well call for the like to Warrant our Separation from the Church of *Rome* by Name, which can be produced no more then this, yet it does not follow, that Communion with that Church, as now it is, is Lawful. Scripture Examples are matter of Fact; and therefore, there having been no ſuch corrupt Practice crept into the world when the Scripture was written, therefore there was no occaſion for any baptized Perſon to diſclaim Communion with the Unbaptized; there being no ſuch Cauſe of which to make an Example.

Obj. 2. *But we admit none to the Supper of the Lord, but thoſe that*

*that think they are Baptiſed already, and Judg what they received in their Infancy ſufficient.*

*Anſwer.* It is certain that they who believe that the only Subjects of Baptiſm are actual Believers, *viz.* ſuch who upon a Profeſſion of Faith received that Ordinance, and eſteemed no other Baptiſm valid, cannot judg the Baptiſm received in Infancy to be Chriſts Baptiſm, they knowing that the proper Subject appointed by Chriſt, *viz.* a Believer (which is the main part of the Eſſence of the Ordinance) is wanting, and certainly the Ground of Churches proceedings, in admitting perſons to the Supper cannot be built upon the imagination of the party deſiring Communion, but upon the knowledg the Church hath of it, and its being tryed by the Rule which they are to Walk by. For,

Sup-

Suppoſe a Perſon deſires to ſit down as a Member of the Church, as thinking he hath a true Faith, and a Right to the Priviledge in the Church, when yet he can give no ſatisfactory demonſtration of either; will any think the Church ought to receive him becauſe he hath that good perſuaſion of himſelf, when they themſelves are ſatisfied that what he declares is inſufficient by the Rule, to make out his Right? Or will any judgment of Charity warrant ſuch a proceeding? Certainly no; and yet the Reaſon is the ſame for the latter, as for the former. Beſides the Conſequence to the party that ſhould be ſo Admitted to the Supper upon his conceit that he is Baptized is very dangerous, and muſt needs build him up in a conceit that he hath that which indeed he hath not. God of old gave this charge, that a *ſtumbling-block muſt not*

*be*

*be put in the way of the blind, and* ſurely a greater ſtumbling-block cannot be put in ſuch mens way to hinder their inquiry after the True Baptiſm of Chriſt then to admit of that ſuppoſition, which the Church knoweth is not true. For having now the enjoyment of all the priviledges of the Houſe of God, they hereby are for ever careleſs of making any further Inquiry; and I heartily wiſh that this may be ſeriouſly conſidered by thoſe that exerciſe this groundleſs Charity.

Again, ſuppoſe the Child of a Baptized Perſon of ſufficient Age, that was brought up in a Godly manner, is Converted and become a Believer, yet was never Baptized at all, ſhould propoſe for Communion with the Church, would they admit him without Baptiſm, if he deſires Communion ſo? (not being ſatisfied, that it is a neceſſary Duty,) If they would, then it

it is evident, that they quite Exclude Baptiſm out of the Rank of Ordinances; If they do not admit him, then they place a ſufficiency in Infant Baptiſm, becauſe they grant a Priviledge to him that had it, and deny the ſame to him that had it not, (whom we do ſuppoſe to be as much a Believer, and as holy as the other) which is expreſly againſt their own Principle, *viz.* to eſteem Infant Baptiſm as no Baptiſm; and therefore if they hold to it, ſhould place him that was ſo in Infancy baptized, and him that was never baptized, in the ſame rank, with reſpect to the Priviledge of Church Communion.

Object. 3. *It is ſaid,* Rom. 14. 1. Him that is weak in the Faith receive you, *and it being but the weakneſs of ſuch perſons to judge their own Baptiſm Lawful, yet being ſuch as have faith, this Scripture ſuffici-*

*ently Warrants us to receive them.*

*Anſw.* For the right underſtanding of this Text, Two things ought to be conſidered, which if well weighed may give a clear Anſwer to this Scripture Objection.

1. What Weakneſs this is, which the Apoſtle here intends.

2. What is to be underſtood by Receiving ſuch.

1. The weakneſs ſpoken of in the Text, hath Relation only to thoſe miſtakes that did attend ſome of them touching a liberty of eating, or not eating Meats, or the keeping or not keeping of days which were things in themſelves of an indifferent Nature, the doing or not doing of which, was not Sin, as the Apoſtle in that Chapter plainly ſhews; and hath no Relation to the Order of Worſhip preſcribed by Chriſt, much leſs to the Practice or not Practice of Ordinances,

nances, for then the meaning of the Apoſtle ſhould be, if they did practice, or not practice, it was all one, there was no Sin in the matter.

2. The Receiving here cannot be meant to receive into the Church as Members, Becauſe the Apoſtle Writes this Epiſtle to the Church, and theſe weak Members as a part of that Church; but the Receiving here intended is into the Affections of each other; that the differences that were amongſt them ſhould not hinder the Law of Love, which they, and every Chriſtian ought to cheriſh and Exerciſe towards each other, let their differences be of what nature they will: That this muſt be the Senſe of the Apoſtle, the clear Scope of the whole Chapter makes evident. But to bring this Text to prove a Lawfulneſs of receiving any that are Chriſtians although never ſo ignorant of the

Ordinances, and Inſtituted Worſhip of Chriſt, and the order preſcribed by him is to wring Blood out of it, and not that precious Truth that is manifeſted by it.

Object. 4. *Whereas ſome infer from* 1 Cor. 12. 13. By one Spirit we are all Baptized into one Body, whether Jews or Gentiles, Bond or Free, and have been all made to Drink into one Spirit, *&c. That Baptiſm is the Inchurching Ordinance, the concluſion is impertinent, for not Water Baptiſm, but the Baptiſm of the Spirit is there meant.*

*Anſ.* That Baptiſm was of ſo conſtant and Univerſal uſe to the Enchurching of all ſorts Ranks and Degrees, is fairly deduced from this Text, however excepted againſt; and that none were Inchurched without it, unleſs any man can find or name ſome perſons that were

were neither *Jews* nor *Gentiles*, Bond nor Free, which denotes plainly, that all ſorts were receiv'd by Baptiſm: the *Jews* though before Circumciſed, yet were Baptized; the *Gentiles*, ſome times a People a far off were upon their believing by Baptiſm received. If free, as Maſters, yet not admitted without it; If Bond, as Servants, yet by this Ordinance they were made equally of the ſame Church Priviledge by Baptiſm, *Gal.* 3. 27, 28.

And that Water Baptiſm is here meant is the Judgment of the moſt Learned Expoſitors: and the next words do make it Appear, *We have been all made to Drink into one Spirit.* By being baptized into one body and made to Drink into one Spirit. The Apoſtle ſhews the Communion which Believers have with the Holy Spirit in the Two Ordinances, *Baptiſm* and the *Lords Supper.* For what elſe can

be intended by Drinking into one Spirit, but the Saints Communion in the Spirit, in, and by the Supper [*Drinking*] by a *Synecdoche* being put both for Eating and Drinking: And if so, why must we not as well understand the First Ordinance in its proper Sense for Water Baptism in the former part, as the Later Ordinance, the Supper in the first part of the Text.

2. If the Baptism of the Spirit had been meant, then the being Baptised into one Body, and Drinking into one Spirit, must be one and the same thing, but surely Baptising and Drinking are no more the same, than the Body and the Spirit are the same, into which they are said respectively to be Baptised, and to Drink. But it is clear the Apostle hereby intends to mind those *Corinthians*, how that by means of the same Spirit working upon all their Hearts, they became Members of the same Body

Body by Baptiſm, and that being of the Body, they came to have Communion in Spirit, or with the Spirit in the Supper.

It cannot be the Baptiſm of the Spirit, becauſe the Spirit is here ſet forth by the Apoſtle, as the Agent or working Cauſe, and Baptiſm as the Effect; and it is ridiculous to make both Cauſe and Effect the ſame thing. It is true the Scripture ſpeaks elſewhere of a being Baptiſed with the Spirit, but when it doth ſo, it ſtill declares either Jeſus Chriſt, or God the Father as the Agent of Baptiſing with the Spirit, but never as making the Spirit both the Subject Matter wherewith, and the Agent whereby, men are Baptiſed in the ſame Baptiſm, ſee *Matth.* 3. 11. *Mark* 1. 8. *Luk.* 3. 16. and 24. 49. *Act.* 11.4,5,16.

We find in Scripture that when God chargeth men for ſin, he tells them, *They did that which he*

*commanded not, neither did it enter in his heart.* Now that this was the Order of Administration with respect to these Ordinances, *viz.* 1. To Teach, then Baptise, and then Admit to Church-Communion, is else where fully Evidenc'd from Precept and Example, *Matth.* 28. 19. *Act.* 2. 41. *&c.* And if that be the stated Method of God, and the Universal Practise of the Primitive Christians, we may Rationally infer that the contrary Practise is a Deviation from the Divine Rule, and a thing which God Commanded not.

The Apostle according to the Rule of Christ, first at *Jerusalem*, to put this Commission in Execution, *Luk.* 24. 47. And did Act according to it, and certainly their punctual Conformity to it, ought to be taken by us as the Interpretation of this grand Precept, and their Example a sufficient Pattern for succeeding Christians;

ſtians, unleſs we will ſuppoſe them to depart from it as ſoon as they began to Act in purſuance of it, which ſuppoſition includes a very ſtrange Uncharitableneſs, and a very unbecoming Opinion of theſe Holy men. For nothing can be more plain than that Addition to the Church (or Church-Fellowſhip) followed after Baptiſm, and did not go before it: and why men now find a greater good in their own way than in his, is not to be eaſily reſolved. Baptiſm in thoſe days did certainly precede Church-Enjoyments, for it was eſteem'd (as it ſtill ought to be) a means of implanting men into Chriſt, or the Body of Chriſt the Church, *Gal.* 3. 27. *Rom.*6.3. Now let it be conſidered what a Planting together imports; It muſt be certainly the firſt putting of Chriſtians together, in order to their Growing together in Chriſt, and yet all this was done by

by Baptiſm: and may we not ſuppoſe Trees to grow together before they are Planted together, as this Spiritual Plantation of Chriſt, *viz.* the Church, or Society of Chriſtians, who were, and ſhould ſtill be Planted together by Baptiſm, not into this or that particular Church; but into that one Church of Chriſt, which is diſtributed into ſeveral parts and particular Societies. Hence Baptiſm is called one of the Principles or begining Doctrines of Chriſt, and part of the Foundation, *Heb.* 6. 1, 2. Now there is no Houſe can ſtand without its Principle, or can be Erected without a Foundation. See 1 *Cor.* 12. 13. Where we have an account of all being Baptiſed into one Body, whether Jews or Gentiles, Bond or Free, which comprehended all Ranks and Degrees of Chriſtians, as is elſewhere demonſtrated.

Obj.

Obj. 5. *The Phraſe*, Rom. 6. 3. and Gal. 3. 27. [As many] of you as have been Baptiſed into Chriſt, &c. *implies that all that were in thoſe Churches of* Rome *and* Galatia *were not Baptiſed.*

*Anſ.* If we conſult the Scripture with the Coherence, it will appear how weak this Objection is.

1. For that *Rom.* 6. 3. Let it be conſidered to whom the Apoſtle writes: Is it not to the whole Church, and every individual of them? In verſe 1, 2. When he ſays, *What ſhall we ſay then? Shall we continue in ſin, that Grace may abound? God forbid. How ſhall we that are dead to ſin, live any longer therein?* ? If theſe words in the firſt and ſecond Verſe reſpect the whole Church, as they muſt be ſuppoſed to do, unleſs we will conclude that the Apoſtle

ſtle did grant a liberty to ſome of the Church to continue in ſin, and live therein, then theſe words, *Know ye not that as many of us as were Baptiſed into Jeſus Chriſt*,&c. Are Interrogatively propounded not only to the ſame perſons, unto whom the former words relate, but alſo as an Argument or Reaſon why none of them ſhould live any longer in ſin, which is the thing from which he was adiſſuading not only ſome of them, but even all of them in the foregoing verſes, and which he improves in an Argumentative way throughout the greateſt part of the Chapter, and it would not befit the Reaſon of any ordinary man, much leſs of a Great Apoſtle to make choice a Reaſon or Motive to infore his Exhortation or Perſuaſion, which is of leſs extent in the tendency and concernment of it, then are the perſons whom he doth Exhort or Dehort. Which yet

yet is a piece of weakneſs, of which we muſt ſuppoſe this Apoſtle to be guilty, unleſs you do conclude that all thoſe of the Church of *Rome* were diſſuaded from continuing any longer in ſin upon this ground, becauſe they had been all Baptiſed into the Death of Chriſt, *viz.* a Conformity to his Death, as well as a belief of it. To conclude, If the whole Church had not been under the Motive, the whole Church could not be preſſed by it as here you ſee they are.

As for the other Text, *Gal* 3.26. the Apoſtle had aſſured them, *viz.* them to whom he now writes, *To be all the children of God by Faith in Chriſt Jeſus,* that is they were lookt upon as children of God by their confeſſing and owning of Jeſus Chriſt, of which he gives this account, *verſe* 27. Becauſe they had put on Chriſt in Babtiſm *You are all the children of God by Faith* Gal. 3.26, 27.

*Faith in Chriſt Jeſus, for, or because, as many of you, as have been Baptiſed into Chriſt, have put on Chriſt*: as if he ſhould ſay, if the Owning and Profeſſing Chriſt does denominate men to be the Children of God, now under the Goſpel, as indeed it does, then ye are all the Children of God, becauſe by being Baptiſed into Chriſt, ye have all of you put him on, that is, ſo to appear with him, wherever ye become, as you do appear with the Clothes you wear. But now moſt certain it is, they could not all of them have been denominated the Children of God by Faith in Chriſt, upon account of their being Baptiſed into Chriſt (which yet we ſee they are) unleſs they had been all of them Baptiſed into Chriſt indeed.

Beſides in what hath been ſaid already it does not appear that any

any in the Apoſtles days were inchurched without Baptiſm. And for any to aſſert that ſome, not all, were Baptiſed, is to affirm what is void of Scripture, Reaſon, and Common Senſe. As for any countenance in Scripture, there is none---And it has as little in Reaſon: for if it ſhould be true, it will follow that this Great Ordinance was a duty to ſome only, and not to all, and the Reaſon why it ſhould be ſo, will be very difficult to aſſign, was it becauſe it was commanded to ſome only, and not others? If ſo, let them be inſtanced by ſome kind of Record, who were obliged to the Practiſe, and who not: was it becauſe ſome only had need of it, and others not? or becauſe thoſe glorious myſteries repreſented by it, were uſeleſs to ſome, and not to all? Or what other Reaſon was it? If none can be aſſigned, then we may ſafely conclude that all

Church-

Church-Members were then Baptiſed; and ought to be ſo ſtill.

It is confeſſed that ſometimes the Phraſe [*As many*] has not the ſame Latitude of ſignification as the Phraſe [*All men*] which includes every Individual, the term [*As many*] being reſtrained to matter going before being then Partitive: But here it has Relation to the whole ſcope of the Text, and muſt therefore intend all, or all of that Church to whom he wrote, to confirm which Interpretation we find other Texts [*As many*] muſt of neceſſity be ſo underſtood as 1 *Tim.* 6. 1. *Let as many ſervants as are under the Yoke, count their own Maſters worthy of all Honour*: doth he thereby ſuppoſe or may it be implyed that there were ſome ſervants who were not under the Yoke, or that there were ſome Servants who were not to count their Maſters worthy of all Honour? But which

which muſt be ſuppoſed notwithſtanding, if this form or manner of ſpeaking (*as many as*) be always to be underſtood to intend the dividing of the intire Number of Perſons ſpoken unto; which yet to ſuppoſe muſt needs be very abſurd.

Object. *And if it be ſaid, That this Exhortation, let as many Servants as* &c. *doth intentionally reſpect ſo many Believing Servants as were under the Yoke; and that therefore in reſpect of other Believers it is partitive.*

*Anſw.* If that be granted there will be more gained than otherwiſe: for then it may well be ſaid, that thoſe Texts, *Rom.6.3. Gal.3.* 27. Intentionally, only reſpected thoſe at *Rome* and *Gallatia*, who did Believe, and were Baptized; and therefore is partitive in reſpect of others, the Inhabitants of thoſe

places, dividing those of the Churches, from others dwelling in the same places; who were not of those Churches.

Object. 6. *If it be Objected from* Act. 9. 26. *That we find not there, when* Paul *was presented to the Church at* Jerusalem, *and Assayed to joyn himself to the Disciples, that the Church made any inquiry whether he was Baptized or no, in order to his Reception amongst them; or that* Barnabas *in giving satisfaction to the Apostles and the Church concerning his meetness to be admitted into Communion with them, so much as mentions his being Baptized, but only declareth unto them, how he had seen the Lord in the way, and that he had spoken to him, and how he had Preached boldly at* Damascus *in the Name of Jesus.*

*Answ.* There is no good Reason can be given, or to suppose that *Paul*

*Paul* was admitted to Communion with the Church, until the Church had knowledg either from himſelf, *Barnabus*, or ſome other, of his having obey'd the Goſpel in Embracing the firſt Principles of it; of which Baptiſm is one, *Heb.* 6. 2. For how ſhould they know him to be a Diſciple of Chriſt and ſo meet for Communion with them, but by knowing that he had at leaſt done the firſt things of a Diſciple, of which we find all along the Hiſtory of the *Acts* of the Apoſtles, a *Being Baptized*, to be one, and doubtleſs leſs ſatisfaction would not have ſerved them concerning him, than would concerning another Diſciple who had never appeared in that height of oppoſition againſt them, as he had done.

Again, when the Text tells us, That *Barnabas* declared unto them, how he had ſeen the Lord in the way, and had ſpoken to him; can

it be thought he could say less then what it was, that the Lord had spoke to him? And if so, then how can it be thought but that the Relation of his being Baptized must needs come in at his Report to them? inasmuch as that Direction which the Lord gave *Paul*, about his going into a *Straight street* in order to his further Information, touching the Will of the Lord concerning him, to Rehearse the Carriage of *Ananias* towards *Saul*; and consequently his baptizing of him: unless it should be supposed, that *Barnabas* made a broken and imperfect Relation of the Lords dealing with him, which we cannot do without Judging *Barnabas* either weak or careless in that great business: For it cannot be thought that *Barnabas* used no more words in this Relation then what are here Recorded by *Luke*; since we have frequently, if not for the most part,

part; but the brief Heads of things Recorded that were done, and ſpoken by Chriſt, the Apoſtles, and other Diſciples, *John* 21. 25. *Act.* 2. 40.

And we find *Paul* himſelf in making the Relation of that great Providence of the Lord towards him in his Converſion, particularly mention his Baptiſm, *Act.* 22. 5, to 16. and that which was required of him to be found in the Practice of, before he ſhould go forth in the performance of that great Work he was Called unto, namely, to Preach the Goſpel.

Object. 7. *It is Objected, that this was in the Infancy of the Church, and is no binding Rule to us.*

*Anſw.* If that be no Rule to us, let it be ſhown where there is another Rule? beſides do not all men of any underſtanding know, that this is the great Argument

brought to Countenance Infant Baptiſm: And is not this the pretence by which all thoſe Traditions of Men in the Worſhip of God are brought in? How greatly is that place, 1 *Cor.* 14. 40. abus'd and miſtaken? *Let all things be done decently and in Order.* From whence men take upon them to preſcribe what they pleaſe, and call it Order, impoſing the ſame upon Mens Conſciences, whereas Order and Decency there, muſt reſpect that Order which he himſelf had preſcribed in the foregoing Verſes, wherein is ſhewn, what Order ought to be uſed in the improvement of thoſe ſeveral Gifts which God hath given to that Church, in the Exerciſe whereof the Church might receive Edification. They eſpecially that are afraid to comply with the Inventions of men in the Worſhip of God in ſome things, ſhould above all others be careful of bringing in any

Inventi-

Inventions of their own in other things, leſt while they build again themſelves the things they Deſtroy in others; they make themſelves Tranſgreſſors, and give that advantage to others they would not willingly do.

Object. 8. *A main thing built upon, is, that Union with Chriſt gives a Right to all the Ordinances of Chriſt.*

*Anſw.* It is readily granted, that Union with Chriſt, ſignifyed by a viſible Profeſſion of Faith gives a man Right to Baptiſm, and having this Union and being baptized, they have a Right to Church Fellowſhip, and the *Lords Supper*, &c. but that by vertue of Union with Chriſt they have a right to the Lords Supper; and accordingly to partake of the ſame before they are Baptized is Deny'd from the Reaſons already given,

nor

nor can it any where be proved.

This may be plainly illuſtrated by this ſimilitude. A Child, by being the Eldeſt Son of his Father, has a Right to his Fathers Eſtate as Heir thereof, as ſoon as his Father is dead, but yet for the actual Poſſeſſion thereof, there is required his coming to Age, till which time he cannot Poſſeſs that Right; the Law requiring this as the Order by which he is to come to the enjoyment thereof. So though Union with Chriſt gives a man a Right to all the Ordinances of Chriſt, yet are they to be enjoyed in that Order which the Law preſcribeth.

Obj. 9. *This is a Dividing Principle, and 'tis very cenſorious to judge none fit for Communion in a Church, but ſuch as are Baptiſed thereby, Unchriſtianing all other Perſons that are of another mind.*

*Anſw.*

*Anſw.* This is no other Principle but what the Scripture doth every where juſtifie, as hath been largely proved before. And this Objection is rather chargeable on the contrary Opinion, as being that which divides the Ordinance from its proper uſe and end by putting it out of its place, where God in his Word hath ſet it. There being no Diviſion made by Principle, but what is made by the ignorance of the perſons that Oppoſe it about the Rule and Order by which Chriſtians ought to walk; or by their wilful neglect of that which is required by the Lord, of thoſe that deſire Communion with the Church. For if the Lord of the Family preſcribe an Order by which it ſhould be Governed, can it be reaſonable that his Rule ſhould be broken for the ſake of the Servants Ignorance or wilfulneſs?

2. We

2. We cenſure none ſo rigidly as to take upon us to Unchriſtian or Unchurch them; all that we do is (in diſcharge of our Duty to God, and Faithfulneſs in our places) to labour to keep the Lords Ordinances in that Purity and Order the Sacred Records teſtifie they were left in, and in a Spirit of Love and Meekneſs to contend earneſtly for the Faith once delivered to the Saints; which we conceive to be a Duty enjoyned upon all Chriſtians, *&c.*

1 Cor. 11. 2. Jude 3.

Obj. 10. *It hath been Objected from* Eph. 4. 4, 5, 6. *Where under the ſeveral Heads there is in the fourth Head one Baptiſm. Now ſaith the Objector if we believe the other ſix things there mentioned,* viz. *One Body, one Spirit, even as ye are called in one Hope of your Calling, one Lord, one Faith, one Baptiſm, one God and Father of all,* &c. *and are not found in the Practiſe of the fourth*

*fourth Head,* viz. *one Baptiſm; what Reaſon is there that we ſhould be deprived of Communion in the Lords Supper, for either the neglect of it, and not ſeeing we are bound to Practiſe it?* &c.

*Anſw.* It doth appear from the Text that this is a Golden Chain linked together by the Spirit of God himſelf, the taking of one of which Links away may weaken the whole: and if the Wiſdom of the Spirit hath linked or joyned them together, it ſeems to be great preſumption in any to put them a ſunder. Therefore let it be noted that the Apoſtle *verſe* 3. Exhorts the Church to keep the *Unity of the Spirit in the bond of Peace.* In the 4, 5, 6. verſes he ſhews, wherein the Unity of the Spirit which is to be kept conſiſts, by giving a Character of the True Apoſtolick Religion, epitomized under ſeven Heads.

1. One

1. One God and Father of all, who is above all, and in us all.

2. One Lord the second *Adam*, the man Christ Jesus, by whom, and for whom are all things, the great Mediator betwixt God and Man.

3. One Faith, Believing in this one God, and this one Lord Jesus the one Mediator.

4. One Baptism, which in all the three Editions thereof hath signified a Profession and Ingagement to this one God, and one Mediator by the Profession of the one Faith.

5. One Spirit proceeding from the Father and the Son, the great Teacher and Instructor of this one Body into a further Communion with the Father and the Son.

6. One Body, whereof all the Baptised are professed Members, and whereto they are com-

compleatly United by that one Spirit.

7. One hope of their Calling, in believing the Reſurrection of the Body, and Eternal Life, which God hath promiſed to all thoſe that obey him.

From this we may with much Aſſurance infer, that we are under an indiſpenſable Obligation to be found in the Practice of this one Baptiſm, which holds forth our Intereſt in, and Profeſſion of this one God and Father, one Lord Jeſus Chriſt, and one Spirit, into whoſe Name we are Commanded to be Baptiſed, *Matth.*28. 19. *&c.* The Objector ſuppoſes the bare Belief (without the viſible Profeſſion) of Baptiſm, is enough; which indeed is not ſo: becauſe the Nature and Conſtitution of this Ordinance is purely Practical by vertue of a poſitive Precept, and no pretence of a ſpeculative

Belief

The Antients tell us the Form of Baptism when they Expound, *Eph.* 4. 5. *One Law.*

Belief will excuse the neglect of it; any more than the neglect of an Exercise of Faith respecting any other of the six points, which the Holy Spirit has joyned with it.

Quest. *Whereas it may be further Queryed. Whether one Ordinance gives a Right to the enjoyment of another?*

*Answ.* It is answered, no; For we have before proved that all Ordinances are to be observed in that Order which the Appointer of them hath prescribed; from which we ought not to vary. For as Circumcision was the first Ordinance to be Administred before they might be partakers of the Passeover although it gave not a Right to the Passeover, yet might not any partake of it (before they were Circumcised) without sin: So also in the New Testament,

Baptism

Baptiſm is the firſt Ordinance to be Adminiſtred by the direction and appointment of God, without which, the Supper of the Lord may not be received without Sin. All that is pleaded for by this, is the *Orderly* obſervation of the New Teſtament Ordinances.

Queſt. *But why ſhould any be debar'd the enjoyment of thoſe Ordinances they have light into, becauſe they want light in others?*

*Anſw.* It deſerves to be ſeriouſly conſidered, whether the neglect of the Ordinance of Baptiſm doth not more ariſe from the want of a heart to obey God therein, by reaſon of the contempt put upon it, then for want of Light. Is any Ordinance of Jeſus Chriſt in the New Teſtament more plain and clear than this? Are there not many more inſtances in the New Teſtament for the Practiſe of

of this then the Lords Supper? For besides the Institution of it by Jesus Christ, instanced by the several Evangelists, it is but four times mentioned, *viz.* *Act.* 2.42. & 20. 7. 1 *Cor.* 10.16. & 11. 23. Whereas we find besides the Commission given by Jesus Christ, *Matth.* 28. 19. &c. that 'tis again enjoyned, *Act.* 2. 38. & 8. 38. *Act.* 10. 48. & 16. 15. 33. *Act.* 9. 18. *Act.* 18. 8. &c. Neither do we find any one Ordinance of the Gospel so much made use of by the Apostles to incite Christians to die to sin, and live to God, as is largely demonstrated in the foregoing sheets, to which we refer, *&c.*

Obj. 11. *And whereas it may be Objected that 'tis Love and not Baptism, that discovers us to be Christs Disciples*; It is answered.

*Answ.* We do readily confess that

that we are commanded to put on love, *Coll.* 3. 14. which is a great Character of a Diſciple of Chriſt, and it is much to be Lamented, that there is ſo little ſeen among Saints: Yet that cannot be called Love, which is exerciſed in oppoſition to the Order preſcribed in the Word, by which Ordinances ought to be Adminiſtred; For as Love is a grace of the Spirit of Chriſt; ſo Ordinances are the appointments of the ſame Spirit which works Grace in the Hearts of Chriſtians; All true Goſpel Love being Regulated by Goſpel-Rule; and as all men may know the Diſciples of Chriſt by their Love one to another: ſo alſo, it is a Character given by the ſame Lord, of being a Diſciple when this Love is manifeſt in keeping his Commandements, *John* 14.15. *If ye Love me keep my Commandments.* ver. 21. *He that hath my Commandements, and keepeth them,*

*he it is that loveth me, and he that loveth me, ſhall be beloved of my Father, and I will love him and will manifeſt my ſelf to him.* ver. 23. *Jeſus anſwered and ſaid, If any man Love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our aboad with him.* ver. 24. *He that loveth me not, keepeth not my ſayings, and the Word which you hear is not mine, but the Fathers which ſent me.* Now of theſe Commandments this Ordinance of Baptiſm is not the leaſt, and it ſeems to ſavour of little Love in them that would have Men believe, it is advanced in them above their Brethren to charge them with want of Love, as the only Reaſon why they cannot admit perſons to the Supper of the Lord, that never yet Received the Baptiſm of Chriſt. Therefore,

Here we can Appeal to the Searcher of Hearts, That the true Reaſon is, becauſe we dare not break

break that Rule and Order by which we find the Primitive Saints walkt, and not want of Love to them. And the Sence we have of the great Severity God hath ſhewed againſt thoſe that have made the leaſt Breach upon that Order which he himſelf hath preſcribed.

Theſe things I leave to the ſerious Conſideration of thoſe to whom this brief Eſſay may come, deſiring they may *try all thing, and hold faſt that which is Good.*

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*FINIS.*

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XUM